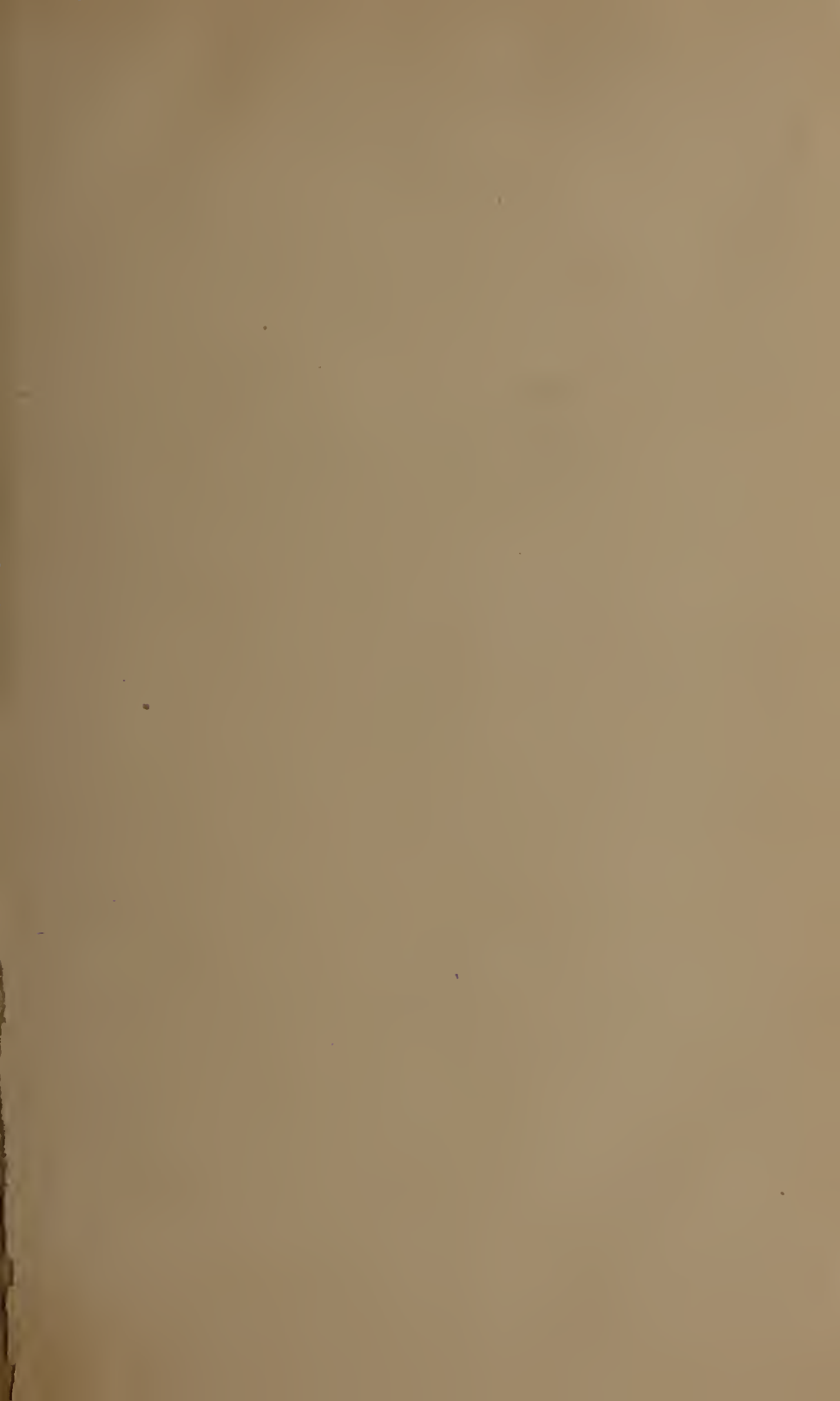


Division 1

Section 27

No.

**RESERVE
STORAGE**



THE MISSIONARY HERALD

VOLUME LXXIII.—NUMBER 3

MARCH, 1877

CONTENTS

<p>PROVIDENCE IN MISSIONS. No. II. The British Empire in Hindostan . . . 65 MISSIONS OF THE BOARD IN INDIA . . . 68 LETTER FROM A WESTERN PASTOR . . . 70 A WORD FROM AN OLD MISSIONARY. BY REV. TITUS COAN 71 THE MISSING LINK. BY REV. A. N. ANDRUS 72 MISSIONARY CONSECRATION OF BUSINESS TALENT 74 OPIUM IN CHINA. BY REV. ISAAC PIERSON. Preparing the Drug. — Smoking — Its Effect. — Invincible Power of the Habit 75 ANNUAL MEETING OF THE WOMAN'S BOARD 78 IMPORTANT DISTINCTIONS 80 OUR PUBLICATIONS 81 ITEMS FROM THE MISSIONS 82</p>	<p>JAPAN MISSION. <i>Letter from Mr. Davis.</i> The Membership of the New Churches. — Thanksgiving 85 ZULU MISSION—SOUTHEASTERN AFRICA. <i>Letter from Mr. Bridgman.</i> Encouragement at Umzumbi 86 <i>An Apostolic Journey.</i> Umkabatina. — Esidumbini 87 WESTERN TURKEY MISSION. <i>Letter from Mr. Farnsworth.</i> Visit to Oorgoop. — Profitless Opposition. — Other Places visited 89 MAHRATTA MISSION—WESTERN INDIA. <i>Letter from Mr. Bruce.</i> Street Preaching. — The Famine 90 MISCELLANY. Gleanings. — Necrology 91 OFFERINGS FOR THE DEBT 92 DONATIONS RECEIVED IN JANUARY . . . 92</p>
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BOSTON

Published by the American Board of Commissioners for
Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

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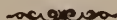
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THE MISSIONARY HERALD.

VOL. LXXIII.—MARCH, 1877.—No. III.



PROVIDENCE IN MISSIONS.

NUMBER TWO.

THE British empire in Hindostan is one of the marvels of history. On the last day of the sixteenth century, Queen Elizabeth empowered a few merchants and capitalists to trade with the inhabitants of that vast and fertile peninsula; and yet at the end of a century and one third of another century, England had the absolute control of only a few square miles! In 1744, however, a war arose between France and herself which was to be followed with the gravest consequences. It involved their dependencies in all parts of the world. Two years later, Labourdonnais, a man of remarkable talent and energy, attacked Madras, which had been the capital of the British possessions on the Coromandel coast for more than a hundred years; and the city capitulated,—a promise of restoration, on the fulfillment of certain conditions, having been previously made. This was the end of his brief but brilliant career. He returned to his native land, lay in the Bastille three years, and died soon after his release.

To the charge of the interests of France in India, Dupleix succeeded,—a man of still greater ambition, as also of greater ability, in certain respects. He resolved to retain all the advantages which had been gained over the English, and also to expel them, if possible, from the Coromandel coast. The promise to restore Madras, therefore, he annulled; and he took all the magazines of the city, and all the property as well, except that which was strictly private and personal. The English Governor and the chief men of the place were conducted as prisoners to Pondicherry. Not content with this triumph, he proceeded to form plans of aggression not inferior to those of the greatest conquerors who had invaded India in earlier times; and he adopted a style of living appropriate for an Oriental prince.

If the question had been asked at this epoch, "Who are to gain the ascendancy in Hindostan, the French or the English?" an ordinary observer would have replied, "The former;" and he would have had strong reasons for his belief. Dupleix "ruled over 30,000,000" of the native population "with almost absolute power." In fact he was "the greatest potentate" in

all the land. The Hindoos, moreover, had learned to look with contempt on the nation which had been so feebly represented in that part of the world, and which had done nothing to attest its wonderful capabilities, as well for war as for civil administration. They had seen the colors of France flying at Fort St. George. They had seen the counsels and efforts of Dupleix everywhere successful. Why then should they not have faith in him as the Hero of the Future?

THE CURRENT REVERSED.

But suddenly and unexpectedly a new actor appears upon the stage. An obscure Englishman, twenty-five years of age, steps forth, and arrests the triumphs of the French. Robert Clive led a small force, consisting of two hundred English soldiers and three hundred Sepoys, to the gates of Arcot through thunder, lightning, and rain. In a panic the garrison evacuated the fortress. He was not surprised, of course, to find himself speedily besieged by an army much larger than his own. For fifty days the investment continued; but when the onset was made, four hundred of the assailants fell, while only five or six of his own men succumbed. Next day the enemy were nowhere to be seen! From this time onward the English, like David, "waxed stronger and stronger," while the French, like the house of Saul, "waxed weaker and weaker."

A few years later, the tragedy of the Black Hole was enacted at Calcutta, memorable for its atrocity, more memorable still for the retribution which followed. That terrible crime put Clive at once on the track of Surajah Dowlah for his chastisement and his overthrow. They met at Plassey, June 23, 1757. On the English side there were only 3,000 soldiers, two thirds of them Sepoys; on the side of the Nabob, there were nearly 60,000. But one hour of conflict scattered this large force, and assured the dominion of India to Britain! It is unnecessary to complete this extraordinary chapter in the annals of our race. Suffice it to say that successive advances were made, at one time by the victories of war, at another by the victories of peace, till at length the flag of England floated triumphantly in the shadows of the Himalayahs.

It is a question of very great interest to all who delight in studying the problems of history, "Why was the mastery of a region of such vast resources given to the English rather than to the French?" Surely the presence and influence of the former through a long series of years did them but little credit. Some of the worst men whom the United Kingdom has ever produced, went to India as mere reckless adventurers. Parents often sent their graceless sons around the Cape of Good Hope, in order that their misdeeds might be transferred to a distant clime; in the hope, moreover, that if there should be no reform, there might, at least, be no return. With such specimens of Christianity on every side, it was not strange that the Hindoos soon learned to say, with bitter taunts and sneers, "Christian religion, devil religion!"

The policy of the East India Company from the beginning was as persistently and incorrigibly selfish as it could well be. It was wont to say, with a meaning which the words feebly expressed, "We rest upon a purely mercantile

bottom." In 1793, and again in 1813, it resisted to the utmost the opening of any door for the introduction of missions. The order issued to the first missionaries of the Board, on their arrival at Calcutta in 1812, requiring their immediate return to America, was simply the expression of a settled policy and an unyielding determination. It is hardly too much to say that this company, so successful, so powerful, invested with such immense responsibilities withal, continued strangely blind to those responsibilities down to the very close of its career.

This then is the argument. According to the forecastings of our earthly wisdom, that great peninsula should have been a Gallic dependency. But He who saw the end from the beginning, decided otherwise. True, the difference between the English East India Company and the French East India Company did not seem to be very marked. Many, indeed, might have given the preference to the latter, and they could have assigned very plausible reasons for so doing. The former certainly, in those earlier times, had no strong claim upon the public favor on moral grounds. Clive himself, with all his manly and chivalrous qualities, and all his capacity for the highest achievements, whether in war or in peace, was a man of strangely conflicting attributes. And yet the prize was withheld from France, and delivered to England. Why?

THE REASON.

There was a long future to be taken into the account! In those higher and juster counsels, where all is Light and Truth, the question took this shape, Shall this country that is to become so populous and so influential in the ages to come, be molded and controlled by Romanism or Protestantism? Shall these advancing millions, coming forward, as they are, with such dark and serried columns, receive the gospel of faith, repentance, and godly living, or another, "which is not another?" Shall these deluded victims of idolatry, — wanderers in the thickest night, — when they begin to feel the burden of sin, be pointed, not to Christ, but to the mother of Christ! And when they shall ask for bread, shall they receive a stone! He who gave his life a ransom for many! — how could He hesitate for a moment, whether He should enthrone Protestantism or Romanism in that land, which is to exert such a mighty influence upon the destinies of the world!

Mr. Sherring, in his admirable work on "Protestant Missions in India," brings together at the close the results of his investigations. From his condensed *resumé* the following statements are taken: "Every mission has its converts, who are increasing numerically from year to year. Most missions have their schools and colleges; and these, too, are multiplying continually." "The native Christians are a power in the country; and, united with the missions with which they are connected, constitute an ethical agency superior to all other such agencies in the good which they are accomplishing, and are destined to accomplish. The land is spread over with a network of Christian congregations, which, like the stars in the sky, are so many small luminaries shedding light upon the surrounding darkness."

"But great and wonderful as are the direct results of Indian missions, their indirect results are greater and more wonderful still. As they were

the pioneers in the work of national education, so they continue to the present day in the front rank of this important enterprise. They have striven everywhere to civilize the people, and to make them happier in their social relations, more honest one to another, wiser, holier, and better." "It is their agents, especially, who enter zenanas, teach native ladies, and superintend girls' schools; and who are almost the only persons who are intimately acquainted with the domestic life of native women, and hold familiar intercourse with them. These missions have loosened the bonds of caste, have made it easier for the lower castes to bear the yoke of the upper, and have resisted strenuously the authority of this inveterate enemy of human society wherever they have been able. They have led many Hindoos to abandon idolatry, though they may not have embraced Christianity." "They have brought all India to reverence the Christian religion, and to recognize its lofty, if not its divine, character. They have given essential aid in the abolition of gigantic national evils which filled the earth with horror, — such as the burning of widows on the funeral pile of their husbands, female infanticide, drowning the aged in the Ganges, swinging festivals, and many inhuman practices at Jagaunath and elsewhere."

Imagine now what would have been the condition of India, if Romanism had been enthroned there for the last hundred years! Who, with the sharp contrast clearly in mind, will not adore the Wisdom which has solved this problem, so grand, even now, and destined to become so much grander in the future, for the advancement of the "truth as it is in Jesus!"

These, however, are but "parts of his ways!" The ascendancy of the British government in India has been an important factor in questions which have arisen elsewhere. The introduction of missions into China and Turkey has been promoted largely by the course of events already described. Clive never dreamed of the wide influence which that hour's work at Plassey was to exert upon his fellow-men. This topic may be discussed hereafter.

MISSIONS OF THE BOARD IN INDIA.

REV. NARAYAN SHESHADRI, the Brahmin preacher, who attended the late meeting of the Evangelical Alliance in this country, expressed his grateful surprise at the interest shown by American Christians in the spiritual welfare of India. It was natural that English Christians should have regard to India because of its political relations to their country, and because of the many Englishmen there in trade and holding positions in the civil service, but the interest of Americans was an unselfish Christian interest, springing from the love of Christ and his cause.

The missionary work in India was for a long time one requiring much patient continuance in well doing. But the period of preparation is drawing to a close. Already great movements, embracing whole sections of country and thousands of the population, are illustrating the power of the gospel. The native Christians are obtaining an influence, and securing the respect and the esteem of all classes, even of such as have hitherto stood aloof from the missionaries. Pop-

ular education and the press are fast dispelling many of the superstitious and scientific errors wrought into the very structure of the prevailing religious systems. No efforts of educated Hindoos at rationalistic interpretations of the old methods of worship and of religious creeds, avail against the changed lives, the worthier character, the earnest spirit of self-sacrifice and consecration to Christ, shown now by thousands of believers, in all parts, and amid all the principal nations, of the peninsula.

The missions of the American Board have had and still have an honorable place in the great moral and social changes in progress. Mr. Sherring, in his instructive work on the "History of Protestant Missions in India," published in 1875, referring to the missions in the Bombay Presidency, speaks of that of the American Board at Ahmednuggur as numerically the most successful and prosperous. "Like most missions which have achieved eminent success, this one at Ahmednuggur was blessed with many zealous workers, some of whom were conspicuous for lofty enthusiasm, and seemed to tower above their fellows, like tall trees of the forest rising majestically above all the rest. The marvelous influence which individual piety and talent can exert has been nowhere more forcibly seen than in the labors of missionaries in India. And so in looking over the list of those who have spent many years of their lives in Ahmednuggur, and have left indelible marks behind them of what the grace of God can effect through the instrumentality of human love and fervor, the names of Read, and Burgess, and Ballantine, and Fairbank, and others of the same noble cast, rise up before us."¹

The last Annual Report detailed the remarkable progress of the Madura mission during the past twenty-five years;—in the number of communicants increased from 235 to 1880; in benevolent contributions, from \$106 to \$2,600; from giving nothing to support any preacher or teacher, to having fourteen pastors settled over seventeen churches, and supported mainly if not wholly by their own people; and in other lines of effort not less striking,—the medical work of Dr. Chester reaching to all parts of the mission, and soon to supply medical catechists to every station; and the work for women, in which four unmarried ladies were engaged with great success. These ladies have recently been reinforced by the arrival of Miss Chandler, making the third of missionary daughters devoted to such labors, and by Mrs. Capron, who brings the ripened experience of years to the aid of Misses Rendall and Sisson in the city of Madura. "At present," writes Mr. Washburn, "every missionary feels his work restricted, not by the indifference or hostility of the heathen, or by want of opportunity, but by the want of good men, who by example and word will preach the gospel in accessible places, and the want of money for employing them." Shall not these wants be supplied? Two men of superior ability are urgently needed, one to take the place of the lamented Capron, and another to aid Mr. Washburn himself in the charge of the training-school at Pasumalie.

Equal encouragement is to be found in the Ceylon mission. The work of popular education is there so far advanced as to require but little aid from the mission. Jaffna College, with its sixty students in charge of Mr. Hastings and native instructors, is already a great success, and has shared largely in the special blessing of the Holy Spirit, bringing many of its most promising students

¹ *History of Protestant Missions in India*, p. 265.

to the love and service of Christ. Its only need is of an adequate endowment, to enable it to enlarge its facilities of usefulness. The result of efforts among the women has been a surprise to the mission; and the young ladies engaged therein have accomplished a work which is full of promise for the future. The additions to the churches indicate a healthful growth, while the standard of religious character is steadily rising higher and higher. Indeed this is, perhaps, the most striking fact in the present condition of the three missions here noticed, — the greater earnestness in the Christian life, and a juster appreciation of personal responsibility for the spiritual welfare of their countrymen. Frequent illustrations of this cannot have escaped the notice of attentive readers of the "Missionary Herald" and "Life and Light" during the past year.

H. ... page 114 & 115

LETTER FROM A WESTERN PASTOR.

YOU have kindly written to me, inquiring concerning our church here, — its membership, its contributions, and our mode of raising them. What I write, I write to you, as an old friend; so you will please excuse all want of formality.

Our community is a purely farming one, there being no village or store. The farmers are mainly young men, pioneers, who came here to secure homes on the unbroken prairie, and the most of them are yet in debt. Probably not half a dozen have their land paid for, and some are in very straitened circumstances. Our membership is about one hundred and twenty-five, many of them young people. Our usual congregation is from one hundred to two hundred.

The stated collections are taken up on the first Sabbath morning of each month, and are for the American Board, the Home Missionary Society, and the American Missionary Association. Then there are other occasional collections, as circumstances may require. Our collections for benevolent objects amount to about five hundred dollars annually. Last year they went up to over two thousand; but this was exceptional, — a result of the revival we had just enjoyed, and in view of the debt of the Board, and other claims. The people do give very liberally, considering their means, and they are blessed in doing so. I do think that some, at least, try to honor the Lord with their substance; and God honors them with the riches of his grace, and with the riches of this world too, in return.

Our missionary meetings are held on the first Sabbath evening of the month, and are more largely attended than any other of our evening meetings. The field is the world, and I endeavor to bring the latest intelligence concerning the progress of Christ's kingdom from every part of the field; — the West, the South, California, Europe, Asia, Africa, and South America. During the month, I am on the watch for intelligence in magazines, newspapers, books, and letters; and there is never any lack of material. Sometimes I have taken up a particular mission and devoted the whole evening to it.

It is my profound conviction that the pastor who neglects the monthly concert *makes a mistake*. In no other way can he so well acquaint his people with

the condition and needs of the world, and with what is being done for its evangelization. In no other way can he so draw out their hearts for the perishing world for which Christ died. In no other way can he better cultivate a spirit of generosity and benevolence. In no other way can he so well *interest his people*, once a month, as by telling them of the manners and customs of other nations, of their moral degradation, of the self-denying labors of those who have gone to teach them, and of the wonderful, marvelous changes that are now being wrought by the gospel. No story by Bulwer, or Dickens, or Scott, ought to have such an interest for the Christian heart, as the story of Japan, and the marvelous work that is now taking place there, through the power of the gospel.

The pastor who neglects or slights the monthly concert, neglects one of the very best agencies for carrying on the work of God in the hearts of his people and in his own heart. No church can afford to do without it; no minister can afford to do without it. To read, or have read, page after page from magazines will kill the meeting. But let a pastor be on the watch for information from every quarter (and the *Missionary Herald* is one of the very best sources); let him digest it and make it his own, and then from a full heart pour forth his facts and incidents to his people, and they will flock to the missionary meeting as they do to no other meeting of the month. His people will go away with their hearts stirred, and when the collection box is passed around, he will not be mourning over the few dribblets cast with a grudging hand into the Lord's treasury! Interest the people in foreign missions, and there will be no trouble about the home work. *Those who give most to the work abroad, are the very ones who do most at home.* I ought to add that the Ladies Missionary Society has done very much to deepen the interest in missions among us. Not only have the ladies become more interested, but through them the children and husbands have had a quickened interest.

A WORD FROM AN OLD MISSIONARY.

BY REV. TITUS COAN.

IT is more than a year since I have communicated with you. Meanwhile the commercial world has had its effervescings, the political world its tossings and tempests, and the spiritual world its more silent and quiet movements. All things labor, nothing is at rest. Christian missions, like "the mills of the gods, grind slowly," and still they grind. There is power in motion, and in the right orbit; and moral momentum increases, silently yet surely.

We, on our mid-ocean tower, still watch with earnest interest the movements of the commissioned part of Christian disciples in their appointed work to "disciple all nations." In some places we see the columns advance in strength, from conquest to conquest; at other points the lines are thin, and weak, and shaken, and in other places faint, and about to retreat. Faith and moral bravery may call out to the invested and decimated troops, "*Hold the fort!*" and to this the fainting veterans will respond, "*Under God we will,*" provided the voice of command add, "*I am coming.*"

There is money enough, and skill and energy enough, to grasp and accom-

plish worldly enterprises of the most incredible and gigantic proportions. And should war again rage and roll its fiery billows over the nations, there would be money enough, men enough, infernal skill and energy enough, will and courage enough, pride of prowess and ambition for destruction enough to slay millions, soak the earth with blood, and spread desolation and mourning and woe over wide realms now clothed with beauty and rejoicing in the bounties of the God of love and peace. Why is it that, even in Christendom, and among the most enlightened Christians nations, such floods of wealth are poured out to kill men, while such meagre mites are doled out to save souls! We all know why Christ came into the world. It was "not to destroy, but to save." And in coming "to seek and to save that which was lost," we know what he suffered and what he paid. Are we *like* him? Are we in true sympathy with him? Does the Christian church understand its commission and know its work?

Well, the work goes on, in spite of ignorance, of indolence, of covetousness, of unbelief, and of insane opposition. And it will go on, until all that has been foretold concerning the eternal kingdom of our Lord, shall have been accomplished. The stone cut out of the mountain will yet fill the earth.

The present generation of Hawaiians is much given to pleasure and to worldly greed. All through the group the true friends of spiritual life are sighing and crying for the stupidity and spiritual indifference of many. There are many skeptical foreigners in the land whose sentiments and habits poison the minds of our weak and pleasure-loving natives. And so our warfare is not yet ended. But "the Lord reigneth," and we rejoice. "The foundation of God is sure." A few are being gathered from time to time to our Hilo church, and contributions to our monthly concert fund are fair. For this quarter they have been in October \$94, November \$94, and December \$87. Nearly forty have been added to this church during the past year.

My health is still remarkably good, and my labors are incessant; and for this ability to work I bless the Lord.

THE MISSING LINK.

BY REV. A. N. ANDRUS.

WHEN Dr. Newman, of Washington, journeyed from India through the Persian Gulf, up the Euphrates and Tigris on his way across the Turkish Empire to the Mediterranean, he was surprised to find no traces of missionary labor until he reached the gates of Mosul! Indeed, the chain of missions which connects the whole world with the Christian church has a break here; *a link is missing*. Has this field been overlooked? If not, Why has it been neglected? And what are the grounds of its claim upon us? A brief answer to these questions must suffice as a plea for enlargement, and as a call for some agency to go up and possess the land.

1. The field has not been wholly overlooked. Bagdad, if I am correctly informed, was occupied by missionaries of the "Society for the Propagation of the Gospel among the Jews" about the time that Dr. Grant made his first visit to Mosul, which was in the fall of 1839. This effort was wholly confined to the

Jewish portion of the population, and after several years of toil, with discouraging results, it was abandoned. No other missionary effort of any moment has since been attempted.

2. Why has this field been neglected? Several reasons might be mentioned; but we note only a few of the more important. This region of country, extending over five hundred miles from Mosul to the Persian Gulf, and reaching from the Persian border on the southeast to the arid plains of Arabia on the southwest, including in its wide expanse the land of Shinar, the valley of the lower Euphrates, and of the Tigris up to the lowly ruins of the "pride of Assyria," is at present comparatively unknown. Antiquarian research has unearthed to the gaze of the astonished world something of the greatness of the "Chaldee's excellency," and restored in a measure the palaces of Sennacherib; but the splendor and richness of the past, with even this partial unveiling, have so dazzled the eyes of men that they are blindly unconscious of the squalor and poverty of the present. The confusion which the Lord sent among men even before they had recovered from the shock of the flood, and from which they have not yet rallied, has been a powerful barrier to the spread of gospel influences in these lands; and this babel of tongues is no less prevalent now than formerly.

Another reason for the neglect to which that part of the land has been given over, is found in the comparative scarcity of nominal Christians, the only portion of the population at present accessible to the gospel.

Our last inquiry then, and the one which it is most important for us to consider, is, "What are the grounds which now give this region a claim upon us?" We answer: (1.) *The changes that are taking place generally throughout the Turkish Empire.* That phase of the so-called "Eastern Question," at present engaging the attention of the world, is only one of the vast problems collected under that euphonious expression. A new civilization is not only springing up in the European portion of this empire, but is pressing hard against the old foundations of these Asiatic provinces, and is starting up along the banks of those rivers among whose flags her infancy was long hidden. British interests are rapidly crystallizing at Bagdad; and this leaven of one of the best forms of western civilization is permeating society along the Tigris and Euphrates. English society in that city is friendly to, and would be an abettor of, the efforts of American missionaries in all those regions.

(2.) *The change that is coming over the Christian population of Bagdad.* This city, upon an approximate estimate, contains 100,000 souls, which may be distributed as follows: Old Armenians 325, Papal Armenians 225, Papal Syrians 375, Papal Nestorians 1,000, Jews 90,000, Moslems 8,075. The more intelligent of the nominal Christians are feeling the need of something better than what their churches are able to furnish, and we have, more especially within the past year, been in receipt of very urgent pleas from this class to come to their help. The genuineness of their call is touchingly indicated in a report which one of our church members, who has recently returned from Bagdad, brought to me, that the four determined ones continue to meet on the Sabbath for mutual profit and united supplication for the speedy coming of the missionary preacher and teacher among them. True, the number of nominal Christians is small, but it is through them that the other portions of the population, both of the city and of the regions around, are to be reached.

(3.) *The opening offered to evangelical effort at the city of Amārah.* Two days down the river from Bagdad by steamer brings the traveler to this city, which is growing in importance. It is the center of a large tract of country whose inhabitants are for the most part followers of John the Baptist, — at least they know “only the baptism of John.” They call themselves “Yohan-nieen,” — the Arabic for “followers of John.” In dress, appearance, and habits of life, they are like their neighbors, the genuine sons of the desert; but their religion seems confined chiefly to rites of purification by water. The Propagandist missionaries from Rome have made large outlays for buildings, and otherwise attempted to bring them over to the Papacy, but have been unable to convince them of the truth of the claims of their church. They affirm that they are willing to embrace that form of religion which can produce arguments for its existence that will be sufficient to convince them of its truth. It was for want of such arguments that the papal missionaries failed. Could these “followers of John” be directed to Him of whom John spake, they would furnish just the material needed for the evangelization of the neighboring Arab tribes, because of their similarity of speech and life. I am not accurately informed as to the number of this interesting people, but am sure that it is sufficiently large to weigh as an additional reason for the occupancy of Bagdad as a missionary station.

(4.) *The need of the remainder of the people dwelling in those parts.* We have already exceeded our limits, and can only allude to the urgent claim which the oppressed Nestorians of the mountains have upon our sympathy, their afflictions even now being scarcely more endurable than they were when Dr. Grant laid down his life as a martyr to their cause, — to the darkness that still hangs over the descendants of those Carduchians who witnessed the death of Cyrus on the plains of Arbela, and which from its very blackness pleads for some ray of gospel light to dispel it; and to the debased and debasing nature of the idolatry which has sunk the remnant of the Yesidees to the lowest level of these strange strata of society.

But why shade this background more? Are not the light and shade of this picture of the present state of these lands of Babel's kings, of Judah's captivity, of Ezekiel's glorious visions which yet await their complete realization, sufficient to attract the thoughtful, studious gaze of the Christian church, and to awaken her to a sense of her duty to these peoples whose spiritual needs are so crying, and to an immediate effort for their relief? Shall not the MISSING LINK be supplied? Our ears still ring with the plaintive pleading of those earnest few in Bagdad, and we add our voice to theirs, that, if possible, you may hear it, and feel as we do, and come up to “the help of the Lord against the mighty.”

MISSIONARY CONSECRATION OF BUSINESS TALENT.

At the close of the first session of a missionary convention held at Lynn, Thursday, January 25, an interesting service took place. The meeting had commenced with devotional exercises, conducted by the pastors of the churches. Addresses had been made by one of the Secretaries and by three missionaries, Rev. Isaac Pierson, of North China, Rev. G. F. Montgomery, of Central Tur-

key, and Rev. Dr. L. Bissell, of Western India. The large outline maps of India, Turkey, China, Japan, were unrolled before us. The breadth of the field and the grandeur of the work impressed us all. It was just the hour for a special service of personal consecration.

That service was providentially appointed for the occasion. Some months ago a business man, residing in Connecticut, wrote to the Secretaries of the Board, desiring to dedicate both himself and his property to some department of foreign missionary work for which his business education should have fitted him.

Soon after, a special request came from the mission in Japan, asking for an earnest self-sacrificing Christian layman to act as treasurer and business agent, connecting therewith also such missionary work as would naturally grow out of the position. Here then were the man and the place, as has been so often illustrated, divinely appointed for each other!

It seemed appropriate to recognize this fact by a special service. At the request of the Foreign Secretary, Mr. and Mrs. De Witt C. Jencks presented themselves before the congregation, and were addressed by him in a few fitting words, constituting a pastoral charge. Rev. Mr. Montgomery followed with a warm welcome into the goodly missionary circle, extending to each the cordial right hand of fellowship. A fervent prayer was offered by Rev. Dr. Bissell, Mr. Jencks himself spoke a few exceedingly tender words, expressing his gratitude for the privilege of occupying the honorable position of a missionary servant "for Jesus' sake." The congratulations which followed, as pastors, brethren and sisters gathered around them at the close of the public service, indicated that the consecration of such talent to the missionary service moves the warm sympathies of Christian hearts. Mr. and Mrs. Jencks are now on their way to their missionary home. Mrs. J. is the daughter of one of the pastors of Connecticut, Rev. H. B. Smith, of Greenfield Hill, a place associated with the early educational work of Rev. Timothy Dwight, afterward President of Yale College.

OPIUM IN CHINA.

BY REV. ISAAC PIERSON.

FLOWER-BEDS have their fashions, as well as dresses. Forty years ago the poppy was a pretty garden flower in America. Its rich green leaves, and its stately height of from two to two and a half feet, marked it as a proud plant; while the beautiful white or purple petals of the full blown flower, as well as the crown-shaped top of the drying seed-vessel, kept up its pretense to regal honor. But its day is gone, and comparatively few of our children have ever seen it. Would that the children of China had never seen it! But thousands of acres, in every province of that country, are devoted to its culture. In mountain regions, where ancient rivers once spread out, and long since left the rich foot-lands, the traveler most frequently finds patches of an acre or two; and in regions whence it is difficult to transport the bulkier products, it abounds.

The lotus is the pride of China, and many a time have I drawn rein on the leeward side of a pond covered with its innocent blossoms, to feast upon

their loveliness and fragrance. But a field of blooming poppies, what different thoughts they kindle! Beautiful plants, graceful and stately, but alas, deadly too. "The poison of asps is under their lips."

PREPARING THE DRUG.

In July, when the plants are in bloom, and ere the petals fall, the farmer goes among them, and with a sharp shell, or other implement, cuts a ring around the seed-vessel, which is as large as an English walnut. The next day he brings a little tin cup, like a spice box, and wiping off the exuded juice with his finger, he scrapes it over the sharp edge of the cup. This he does daily till, having added one or two more rings, the juice is all gone, and his harvest is gathered. The juice, already thickened, is then exposed to the air till, by evaporation, it is reduced to a putty-like consistence, when it is rolled up into balls as large as a cocoon, and covered with many thicknesses of the fallen petals of the poppy flowers. Then it is ready for market, and forty of these balls make a chest of opium, the weight of which is from one hundred and ten to one hundred and twelve pounds.

SMOKING — ITS EFFECT.

To say that one hundredth part of the opium of China is used for medicinal purposes, would be a large estimate. The opium of ninety-nine at least out of every one hundred chests is consumed in smoking. The smoker, or more commonly a retail merchant, buys a ball of opium, and by mixing it with water, seething and straining, remixing and straining again, and evaporating, he reduces it to a soft mixture, like jelly or tar. This is put into little boxes of tin, ivory, or horn, large enough to contain each three or four thimbles full, and so it goes to the smoker. He, with his fingers and a slender stiletto, somehow makes of it a little pellet, as large as a pea, and puts this *upon* a pipe, rather than *into* it; and, having pricked a hole through it, draws the flame from a lamp through it and into a long pipe. Thus the fumes go into his lungs, and he is — happy! Happy for an hour or two in a beastly sense, but how is it in the end? The Bible says, "Sin, when it is finished, bringeth forth death," and this is sadly true of the sin of opium smoking.

At a public inn in Pao-ting-fu, I met, daily, a little man, about thirty-five years of age, who had smoked opium for twenty years. He was slender and frail, and when he laid off his coat, as the Chinese are wont to do in their homes, his ribs could all be traced from end to end, and his arms were scarcely twice as large as the bones alone would have been. The opium had fairly *tanned* him. You could see it in his face, or wherever his body was exposed. He looked like a mummy, and could hardly have weighed seventy pounds.

When once the thirst for opium has taken possession of a person, he will spend his money for that rather than food, and many a man has confessed to me that his daily portion of opium cost him more money than would the entire support of another man, or of one or two children. Led on by this thirst, many sell, by degrees, their lands, their houses, and even their clothes; and then, falling into the beggar class, they go from house to house begging for food, such as we feed to swine, sleep in the streets where chance may give them a shelter, and soon sicken and die.

At Yü-cho, I once had occasion to build; and it being known in the city that I wished to purchase timber, word was sent me that there was a fine, large house near by for sale, *wholesale or retail*. I went to see it, and found that the materials of which it was built had been, and still were, of excellent quality, but that all was sadly out of repair. The paving of the court was disturbed, bricks were missing from the walls and tiles from the roofs, while several great cracks let the light through what had once been strong brick walls. A part of the house had already been sold, torn down, and carried away. In the main room was a large, unburied coffin. I was told it contained the father, who had been dead nearly a year, and that he had not been buried for lack of the money necessary to pay the funeral expenses. A glance at the son, who was now the owner, told the cause of these wretched surroundings. He was of unusually good height and well formed, but his garments were dirty and ragged, his eye was heavy, his face sallow and waxen. He was an *opium smoker*, and Satan had put his mark upon him. I have since seen him in the streets of that city, apparently a common street-beggar.

Sometimes the prevalent use of opium casts a blight upon a whole village. Travelling through the province of Shantung last January, I came one day at noon to such a place. It was upon a great traveled road, and was a regular station, where almost every traveler stopped for lodging or food, and it should have been a thrifty village; but everything was as though famine or pestilence had consumed the life of the people. The men, women, and children were among the worst I have ever seen; fit subjects for Dante's pen. When we drove away, even my rude driver shrugged his shoulders and said he was glad to escape. Such cases are not uncommon.

INVINCIBLE POWER OF THE HABIT.

The beggars in China are fearful sufferers; they are said to live only three years, on an average, after they have once fallen into that class; and among the causes which lead to beggary opium holds the first place. Its poor victims, having squandered everything, are still beset by the accursed craving, and are forced to satisfy it by eating the *ashes* from the opium pipes of others.

We have a few in this country — a very few, I am glad to believe — who, in one form or another, use opium; and we sometimes hear of their pitiable attempts to free themselves from their bondage. The struggle is all but futile. Not one in a score of those who have once contracted the habit ever rid themselves of it, even here, in the midst of a moral people, where public sentiment is strong against it, and where good people are ever ready to help the unfortunate to regain their manhood. But in that darkened land there is no healthy public sentiment to restrain the tempted, no helping hand to reclaim the fallen. Waking too late to a sense of his condition, his doom seems certain. Sometimes, often, such persons come to the missionary and beg for some *medicine* which shall cure them of their cravings, some panacea to save them from their doom. But no such panacea has yet been found, and we are helpless. We know only of the cure found by trusting in Him, who said, "I will, be thou clean."

Poor, deluded, *heathen* China! Yet it was a *Christian* nation that taught her this vice. The darkest page in England's history is that which tells of her

compelling China to admit the traffic in opium, and of the *silver* which has been weighed out for the *lives* and the *souls* of millions of deluded sufferers!

The Christian church is spending about \$600,000 yearly for the salvation of China; but merchants from Christian nations are taking from her not less than \$60,000,000 a year, and giving her in its place, every twelve months, 6,000 tons of opium! She has learned to raise it too, and for every pound she buys she produces another.

Words cannot describe the curse entailed on China by opium, yet the use of it is increasing year by year. "When I was a boy," said a noble young preacher in our mission, "there was not a man in my village who took opium; but now there are hundreds who smoke it, and many saloons."

Oh that some one might take incense, and coals from off the altar of the Lord, and run in quickly between the dead and the living, that the plague might be stayed. Why should not the Church of Christ make haste to double and quadruple her labors and her zeal for a dying nation?

ANNUAL MEETING OF THE WOMAN'S BOARD.

THE Annual Meeting of the Woman's Board, held in Park Street Church, Boston, January 16 and 17, was one of unusual interest. Commencing on Tuesday morning, with an audience somewhat lessened by a storm and the delay of incoming trains, the number rapidly increased, till, on Wednesday afternoon, the church was filled to overflowing with children and their friends, while a ladies' meeting crowded Pilgrim Hall at the same time.

The annual reports, on Tuesday morning, detailed results of the year's labor that were most gratifying. In all parts of the home field, the workers have increased in numbers; interest has been deepened; and in many cases the receipts have been augmented, notwithstanding "the pressure of the times." There are now connected with the Board thirteen Branch societies and seven Conference associations, each with a number of auxiliaries and mission circles connected with it, making a total of nearly twelve hundred organizations, all working with more or less efficiency to disseminate intelligence and excite an interest in missions. It is also the testimony of many, that these societies have done much to extend general missionary interest, to promote Christian fellowship, and to increase active, self-denying piety in the churches.

In foreign lands, there are sixty missionaries sustained by the Board, fifty-six Bible-readers, twenty high schools and seminaries, and forty-seven village schools, besides a number of mixed schools partially supported. In nearly every field, the missionaries have found a steady enlargement of their work, a more general desire for religious instruction, and more urgent calls for help. Female education has made remarkable progress. The schools have been blessed with extended revivals, and their general prosperity is evident from the frequent demands for increased accommodations, appropriations having recently been made for this purpose in six different places. Within the year, the Constantinople Home has received its interior furnishing and become indeed "the Home" of faithful teachers and intelligent, attentive

scholars. The present term has opened with larger numbers and brighter prospects than ever before. A fund of nearly \$6,000 has also been raised by centennial offerings for a Home in Kioto, Japan, which it is hoped will prove an important center of Christian influence for Japanese women and girls.

The receipts for the year were given as follows:—

For the General Fund,	\$56,224 80
For the Constantinople Home Building Fund	1,162 67
For Female-Department of Armenia College	1,572 21
For Home in Japan	5,165 47
From Legacies	3,800 00
From Publications	7,105 22
Total	<u>\$75,030 37</u>

The Bureau of Exchange, established at the beginning of the year, has met, as shown by the report of its Secretary, a want which has long been felt in the Society, and proved itself a most valuable helper. The last half hour of the meeting on Tuesday morning was occupied by Mrs. Montgomery, of Marash, Turkey, in an account of the wonderful development of work among the women at that station, during her thirteen years' residence there.

The afternoon session of Tuesday was devoted to reports from representatives of thirteen different Branch societies and five Conference Associations, which gave a very encouraging exhibit of the strong hold which the Board has obtained on the hearts of Christian women. A paper on Conference Associations, read by Mrs. Helen C. Knight of Portsmouth, N. H., added much to the interest of this session. On Wednesday morning a devotional meeting was held in the chapel, after which the large audience assembled in the church for the regular session. The main features of this meeting were a paper by Mrs. S. B. Pratt, entitled "Our Legacy, and what shall we do with it?" and stirring missionary addresses from Mrs. Bissell, of the Mahratta Mission, and Mrs. Wheeler, of the Eastern Turkey Mission. The closing session held in Pilgrim Hall in order to give place for the children in the church, was one of special interest. A paper on The Experiences of the Hill-side Club was read by Mrs. M. B. Norton; after which addresses followed in quick succession from Mrs. Schneider and Mrs. Wheeler from Turkey, Mrs. Bissell from India, Mrs. Mellen and Mrs. Grout from South Africa.

At the children's meeting on Wednesday afternoon, there was an attendance of over a thousand boys and girls from the mission circles and Sabbath-schools in Boston and vicinity, whose animated faces and bright banners, together with the floral decorations about the pulpit, presented a most attractive scene. The exercises, which were conducted by Rev. Dr. Clark, consisted of dialogues, recitations, and singing by the children, and addresses from Rev. Dr. J. H. Means of Boston, and Rev. G. F. Montgomery of the Central Turkey Mission. On the evening of Tuesday, a general missionary meeting was held, at which Rev. Dr. Withrow presided. Dr. Clark, aided by a series of maps, made a rapid journey through the different foreign fields, briefly, though vividly, describing the work and the workers for women at the principal points. Rev. Dr. Alden gave his impressions concerning the operations of the Woman's Board; and Dr. Withrow urged more thorough organization, and greater effort to reach every woman in every church.

On Thursday an executive meeting, composed of the representatives of Branches and Conference Associations, was held in Pilgrim Hall, for the purpose of discussing, in a familiar way, any perplexing and doubtful questions that had arisen during the year. The free interchange of opinions, the relation of varied experiences, and the full explanation of plans for work, combined to make this one of the most profitable days of the week.

Upwards of a hundred delegates to the meeting were hospitably entertained, and a collation was served at noon on each of the three days by friends of the Board in Boston. On Friday morning, friends and delegates regretfully separated, with a new inspiration for earnest labor, and a determination to consecrate time and talents more fully than ever to the good cause.

IMPORTANT DISTINCTIONS.

THE attention of many is turned just now to the question, "Are parish expenses to be included among charities?" Different opinions seem to be held; and of course the reported benevolence of the churches is materially affected thereby. A Massachusetts pastor, in a recent discourse, expressed himself in this wise: "There is a distinction between the support of the gospel in our own churches, and the carrying of it to others, at home or abroad, who have no church privileges. In both enterprises the general aim is the same; but the maintenance of Christian ordinances which we and our friends attend, is not in reality missionary work, except as, indirectly and in a limited sense, it reaches others.

"Churches support missions; therefore support them first; but do not call them 'missions.' You support your own church, and thereby confer a benefit on yourself directly, on others indirectly. You are safer; your property is worth more; your children are elevated, because you sustain the church which you attend. You get immediate returns, temporal and spiritual, equal to your outlay. You often get also personal luxuries, — music, social enjoyment, and perhaps eloquent addresses. You get all that you pay for, counting only these secondary things, and saying nothing of spiritual benefits received.

"Therefore no true Christian is satisfied with paying his pew-rent only. He would not belong to a church which only meets its own expenses. The spiritual sentiment of the age demands far more than self-support of the churches. Even in heathen lands, churches must begin from the start to give to others. This has become a distinct work, and is called 'missions.' Without it all the chords of the heart could not vibrate.

"It is impossible for us then to put pew-taxes into exactly the same category with gifts to the Freedmen, to Foreign or Home Missions. The dividends from these latter contributions are through subtle spiritual channels alone. They are properly classed by themselves, and God blesses both sorts of giving in his name."

Bishop Huntington has uttered his voice still more earnestly, in opposition to the idea that parish expenses are to be placed in the column of Christian benevolence. He says: "It is high time the poor sophistry of reckoning what is done to keep up the local and parochial services of the Church as if it were

done *in charity*, were ended. *That* is done by the people, if it is done at all, for themselves and their children. They might do it in sheer selfishness, only of the better sort. They take their equivalent for it, and more too; it is just as much a matter of *quid pro quo* as when they buy bread and meat in the market; only the nature of spiritual things requires them rather to regard their parish expenses as an imperfect return of gratitude and obedience for an unreckonable blessing received, than as a compliance with the terms of a bargain, after 'hiring a minister.' If it is a 'charity' at all it is a charity to God; which is little better than a modified blasphemy. No, the character of a *gift* does not accrue till we get beyond all the costs of the parish where we are nourished. This distinction cannot be made too sharp. When it is recognized, it must remove the impertinence of pleading these home-expenditures as an excuse for neglecting the duty of alms for the world."

The Bishop feels all the more ready to take the foregoing position, because of the insufficiency of a plea which is often heard. "The pretext," he says, "that there is not money enough to be had, though we make all allowances for the financial depression, the political uncertainty, and the enormous consumption of the Centennial Exposition, cannot be fairly admitted. Four great classes of ever-present witnesses to the contrary stand all over the country, never far apart, — the superfluities of dress, the liquor shops, the confectionery manufactures, and the play-houses. Nay, the Exposition itself proves that where there is a will there is not only a way, but a wherewithal. There is in this country at this moment a vast treasure belonging to the uses of God, which is snatched from him and used for the selfish indulgence of men. His prophet calls it robbery."

OUR PUBLICATIONS.

ALL that is asked for the success of the missionary cause at home, is that it *be known*; that the work in progress be understood; that the men and women in the field be made familiar to the Christian households in sympathy with the Board. But how is this to be done? The Prudential Committee cannot employ agents to visit all the churches and individual Christians that should be interested! The missionaries cannot be called home to tell the story of their work, and to win the love and esteem of our churches by personal intercourse. The best thing that can be done is to publish in the "Missionary Herald" and in "Life and Light," as far as possible, sketches of the different fields, and illustrations of missionary experience. But if these are not widely circulated — what then?

If the members of our churches will *read* these publications for six months, they will probably continue to read them for the next six, and thereafter; and so all special appeals will become unnecessary. Will not the friends of the Board, everywhere, take note of this? Will not pastors and all church officers, and all who now read these publications, lend a helping hand? Let the circulation of these missionary monthlies be doubled and quadrupled; let them find their way into every household, and there will be no occasion to report another debt for the next ten years. Try it, brethren; try it. Begin with the January number for 1877 — which gives a brief sketch of the His-

tory of the Board, and of what has been accomplished, as also a list of the missionaries with their locations,— so as to have a good beginning and basis for future knowledge. Compel the Prudential Committee to reprint a new edition of the first three numbers of the year. Raise the circulation to 50,000 extra! Why not?

ITEMS FROM THE MISSIONS.

MESSRS. WALKER and Blakeley, of the *Foochow* mission, have commenced operations at Shao-wu, some two hundred and fifty miles up the River Min, in favorable circumstances. The following extract from a letter of Mr. Walker will indicate the character of much of the work which is to be performed for the present: “Yesterday I had a long talk with a Foochow man who showed some interest. He began by making inquiries in regard to railroads, steamboats, etc. I told him that were it not for the superstition about ‘wind and water,’ China would soon have railroads, and there would be one from here to Foochow. “How,” he asked, “could it get over the hills and mountains”? I told him that in America a high mountain was in the way of a certain railroad, and they just made a hole and went through it, instead of over it. He took the idea in a moment, and was fairly startled by it. Soon he passed of his own accord to inquiries about Christianity. He said he only knew this much, “The worshippers of God were much more intelligent than the heathen.” I tried to show him the Bible idea of wisdom, that is, having sense enough to choose righteousness and its reward; read and explained 1st Corinthians xiii. and the Beatitudes, and gave him a book to read. He seemed to show genuine interest in all that was said.”

The subjoined extract from a letter of Mr. Rendall, dated *Madura*, December 21, will be read with painful interest: “You can have no conception of the distress now felt in this district, from the terrible famine now upon us. We were hoping for late rains; but the season has passed without rain; and in all my thirty years’ experience in India, I have never seen such a time as this. The price of all provisions has gone up one hundred per cent, and even higher; and beside it is difficult to get grain at that. What greatly enhances the distress of the people is, that a large proportion are thrown out of work, and have no means of buying anything. Government is doing much for the relief of the people; but notwithstanding there will be untold suffering. I do not know what would become of the people were it not for the railroad, which is used in the transportation of grain from the sea-coast. This state of things is very disheartening in our work, as our catechists and others are reduced to great straits. Our trust is in the Lord, and to him will we look in this time of need!”

Mr. Fairbank wrote from Camp Kūkāne, *Ahmednuggur District*, December 12, as follows: “Our audiences this season are unusually large and attentive. There is little harvesting to be done; hence there is more leisure for hearing the Word. And all are humbled by this great calamity—the famine! The dry strip extends from the Pāpē River in Khāndish into Ceylon, nearly one thousand miles.

A letter from Mr. Cole of the *Eastern Turkey* mission, dated December 7, announces the safe arrival of Mrs. Cole and himself, with Miss Nicholson, at Erzroom. The journey from Trebizond had been difficult and trying, by reason of the snow and the cold which they encountered on the mountains. The following extract from the letter discloses the feelings with which this brother resumes his labors: "We see unmistakable signs of progress in the work of this city. The people seem well united in their preacher, with whose appearance also we are much pleased. More interest is shown in public worship; and the people exhibit more independence, as also more desire to carry the burdens themselves. Of the work in general not much can be said, save that it is under a cloud, as is the missionary work in most parts of this empire at the present time. Our field is suffering for want of touring. We have seriously meditated one or two short tours, notwithstanding the advice of the Consul to the contrary. He means to be on the safe side, and he may be right in his position, but we feel like risking something, rather than see the work suffer. Things move on about as usual; and if we were to judge from appearances during the two weeks we have been here, there cannot be great danger. Still soldiers are being pushed on towards the Russian frontier, and rumors of war are the order of the day."

Financial derangements are not confined to the United States. The Turkish empire has suffered greatly of late. Mr. Dwight, of the *Western Turkey* mission, represents business as "annihilated." "The miseries of the country," he says, "have touched everybody; and those who were poor before, are utterly crushed now. There are women in this city who are glad to receive one cent for making a shirt (without a bosom), they furnishing the thread! Others there are who paint the vines and flowers on the coarse handkerchiefs, which women wear on their heads, for one cent! These may be extreme cases; but they illustrate the degree of suffering to which a year's prostration of business has brought some classes at least; and thus explain some of the difficulties in the way of obtaining relief for our treasury from increased native contributions."

In January, Mr. Adams wrote from *Prague* as follows: "This is the week of prayer. Four days have already passed, and we have had interesting and full meetings each evening, and shall continue them the two evenings more. From twenty to thirty attend. They are not public, but are held like our Sabbath services in one of the rooms of my dwelling. This is the first time that we have observed the week; and it is a cause of deep thankfulness to us that we are permitted to do so this year. After reading a short passage of Scripture and very brief remarks by myself, the time has been spent in prayer and singing; and the atmosphere is very much like that of prayer-meetings at home. God's Spirit has been present with us, and the fervency and simplicity of the prayers seem to me a very encouraging sign for us at the beginning of the year. But we rejoice with trembling; for these pleasant services may at any time be suspended by the police. Still I trust there are a few believers who would not allow themselves to be hindered from meeting together for worship, even if we should be forced to give up our work, which I hope and trust will not be the case."

Mr. Clark, of the same mission, wrote a few days later: "The work at Innspruck, Görz, and Gratz was never more encouraging than it is at the present time."

From a "tabulated view of missions in *Japan*," made in October last, it appears that twelve different organizations are represented in that empire, — seven of which have their home in the United States, one in Canada, two in England, and two in Scotland. There are forty-six ordained missionaries there, as also one ordained Japanese. There are ninety stations; and the baptized converts are reported as 1,004. The Board is credited in this table with the largest number of ordained missionaries, the largest number of physicians, the largest number of teachers, both American and Japanese. It has in fact the largest number of "students for the ministry," though this table does not say so. Seldom, if ever, has any mission of the Board grown so rapidly; and the end is not yet.

A letter from Mr. Atkinson, dated January 9, contains pleasant tidings respecting the progress of the missionary work in Japan: "Day before yesterday," he says, "sixteen were admitted to the Kobe church on profession of their faith in Christ. The church was full to overflowing. As many more would have entered as were already in, provided there had been room. There are a few remarkable things about the persons who have now united with the church. One is their age, the average being forty-two years and a fraction. The age of the oldest is sixty-four; that of the youngest is fourteen. Another remarkable thing is that fifteen out of the sixteen are women. As the ages indicate, many of the number are old ladies; and it is very delightful to see them, and to see them pull on their great big native spectacles and pore over the Testament or hymn book; but some of them are young wives. The husbands of these women have given them their consent; hence they are not persecuted at home for their faith. It is my conviction that the truth is spreading, and is taking a stronger and broader hold every month.

A recent letter of Mr. Davis has the following statement: "We have nearly sixty preaching places in Kioto; and some of the young men report the country around, in every direction, as ready to hear. An old man came in the other day from twenty-five miles north of us, who said that his whole village had heard that this was the true way, and wanted to hear, and so had sent him to find out about it."

The Japan Mission has sent an earnest appeal for the entire list of the publications of the American Tract Society, to be placed in the training-school at Kioto for the use of the students, most of whom can read English. A request has also come for the illustrations in *Hanna's Life of Christ*, for an edition of 5000 copies of a similar work in Japanese, to counteract the influence of a blasphemous book widely circulated by the enemies of the gospel. The Tract Society may add to its previous donations the illustrations desired, but cannot give a set of its publications, nor can the Board add this expense to its appropriations. The call is urgent. Will not our friends send in standard religious works, issued by the Tract Societies, and other publishers, to be forwarded to Japan, as well as to other points where they can be put to good use?

A letter of Mr. Rand, from *Ponape*, July 17, reports a pleasant surprise which he had recently experienced: "We have been troubled about our church. It is too small for us; and it is in a miserable condition; but as there are so few to work (only twelve men in the church), I have thought it best to use the old church awhile, and say nothing about building a new one. But now the people have taken hold of the job themselves. I knew nothing of the movement till yesterday afternoon. After I came home from Sabbath-school, in looking out of the window I noticed quite a number of men near the church. They seemed to be measuring for a house, and I wondered at their doings. I said nothing to them at the time, but remarked to my wife that I should have to give them a sermon on Sabbath-breaking in the evening. About the middle of the afternoon, the king came in to have me explain some things he did not understand of the morning's sermon. After he got what he wanted, he said, 'The Nanakin is going to build a church.' We were very much surprised and pleased. I told him that it was not a good plan to be doing such things on the Sabbath. But I did not give them the sermon on 'Sabbath-breaking.' The Nanakin, the one who has moved first in this matter, is the head chief of a small island about ten miles from us. He is not a church member, but he and his people have been regular in attending meeting and school.

MISSIONS OF THE BOARD.

Japan Mission.

LETTER FROM MR. DAVIS.

THE MEMBERSHIP OF THE NEW CHURCHES.

The last number of the Herald contained very interesting intelligence in regard to the progress of the missionary work in Kioto. This letter of Mr. Davis gives some additional facts, which will be read with special satisfaction and thankfulness.

"Our three churches are organized. We call them all Churches of Christ, but distinguish them by the name of the street on which they meet. The Imadegawa Church was organized Sabbath, November 26, with seventeen members, eight of whom received baptism; the Shin Karasumaru Church, Sabbath, December 3, with twenty-three members, fifteen of whom received baptism; and the Takiyamachi Church, Sabbath, December 10, with twenty members, nine of whom received baptism; in all, sixty members, thirty-two of whom received baptism, and twenty-eight were admitted by letter. These twenty-eight, include sixteen from Kumamoto who had already received baptism, and ten from other

churches, who are now connected with the training school, with Mr. and Mrs. Neesima. The thirty-two who received baptism include three from Kumamoto, thirteen other students, who became interested in the truth after entering the school, and sixteen others, men and women not connected with the school, but residents of the city.

"Of our sixty-four boarding scholars in the training school, forty-two have connected themselves with these churches; three others, members of other churches, will probably do so at the next communion season; forty-five in all, earnest Christian young men, who are preaching regularly every week in more than fifty different places in this city, and at two out-stations. Of the remaining nineteen, twelve are young lads from Kumamoto, some of whom have asked for baptism, but will wait till the next time; and of the other seven, two believe, and we hope that they are Christians, but they hesitate to declare themselves, because they think that if they do, they must go right to preaching, and give their lives to that work.

“Among these students who have been converted here in the school, are some who have felt their sins more deeply than any others I have seen or heard of in Japan. Among those in the city who received baptism were the blind Yamamoto's daughter and his mother, also Mr. Neesima's sister. Yamamoto himself is thinking very seriously of taking this stand, and so is another sister of his and her daughter. Mr. Neesima's aged father and mother will probably come in next time. We felt that they were ready now; but on the mother's account they waited. There were ten other applicants for baptism from the city, but they wait till next time, and we hope to find a nucleus among them for two more churches in different centres soon. Dr. Taylor is working with some of the young men in one of these centres, to lead on the believers and prepare the way, and I am working in the others.”

A postscript to this letter brings another very pleasant item, which will doubtless excite grateful emotions in many hearts.

THANKSGIVING.

“Saturday, the 16th inst., was a high day with us, the great day of the feast. We here in Kioto, both foreign and native, had all met together on three successive Sabbaths, around the baptismal font, and around the Lord's table, and each time we seemed to get nearer heaven; but on Saturday nearly our whole mission came together here. Mr. and Mrs. Greene were detained by sickness, as were Dr. and Mrs. Berry by the illness of their child; but with the exception of these, and some of the ladies, all were present, as also a good representation from the churches in Osaka, Kobe, and Sanda — about one hundred Christians in all! After an hour spent in brief, earnest petitions for the descent of the Spirit with power, as in the day of Pentecost, an hour and a half were spent in congratulations from each of the other churches, and a response from the Kioto churches, and in reports of what the Lord is doing in each place. In the afternoon, after a sermon by Mr. Neesima, we came

around the table of our common Lord, perhaps as happy a company of one hundred as ever assembled ‘with one accord in one place,’ since the day of Pentecost. Surely the Lord has done great things for us, whereof we are glad!”

Zulu Mission — Southwestern Africa.

LETTER FROM MR. BRIDGMAN.

ENCOURAGEMENT AT UMZUMBI.

THIS communication, dated October 24, contains a number of items which indicate decided progress in the missionary work at Umzumbi.

“Since our general meeting, three young men have united by baptism with the Umzumbi church. Another young man and his wife have come out from heathenism, and joined the station. They are living for the present with the pastor of the church, and under his special instruction. Another year they will build. We hope much from them. The man lived with me, some five years ago, and became impressed with the truth of Christianity. He had told us for the last two years that he was coming, but did not wish to leave his wife in heathenism. So he patiently waited. Now she has willingly come with him, and looks bright and happy.

“In the four villages where I have my regular Sabbath services in course — villages at the different points of the compass, from six to ten miles out — I find willing and large audiences. They are more and more interested and intelligent. It is this ‘line upon line,’ ‘precept upon precept,’ all summer and all winter, upon particular truths, that is going to tell. At one of these points, some ten miles away, a wealthy head-man and his son have become a good deal interested, and have long been asking me to send them a teacher and preacher; and recently he has been over to the service here, and urged one of our principal female church members to go over and teach his women the gospel, that is, explain unto them ‘the way of God more perfectly.’ Yesterday, she came and borrowed Mrs. Bridgman's side-

saddle, and, with her husband, went over. I hope they will bring back a good report. He is anxious to get several girls from among his thirty children into Miss Pinkerton's school. Probably the mothers oppose, but I think they will come by-and-by.

"It is simply delightful to see how this school is appreciated. From fourteen boarding girls, it has gone up to twenty-one this term, and that without any special efforts on our part. The school advertises itself in the manifest improvement of its scholars. We draw no pupils from other stations, and only three from this. All the other scholars are from 'outside the station,' and would have no teaching whatever were it not for this school. Some of these girls have already become hopefully pious; all have been wonderfully improved. There has been an unusual religious interest in the school this term, a quiet subdued feeling. Soon the girls will be scattered to their homes, north, south, east, west, and they will go preaching in more ways than one. Mothers will rejoice, brothers will put their 'hands on their mouths' in mute astonishment, at the improvement, the happy looks, the cleanly ways, the quiet intelligence and obedience of these sisters. So the *expansive work* of missions goes on, not in one but in many places. Is it at 'such a time as this,' that the churches should send out that dreadful word, 'Retrench?' No, tell the churches to keep all their retrenching words *at home*. There is no place for such words in any mission field. Let rather their words of cheer to us be, 'Speak unto the people that they go forward.'"

AN APOSTOLIC JOURNEY.

In accordance with a vote of the Zulu mission, Messrs. Rood, Tyler, and Pixley made a visit last autumn to certain out-stations, to see how the native brethren, laboring thereat, were discharging the duties which had been assigned to them. Letters have been received from Messrs. Rood and Tyler giving an interesting account of the pleasant and profitable excursion. The following extract is from the letter of Mr. Rood, dated November 10.

UMKABATINI.

"You will remember Umbiana, the first

native home missionary sent forth by the native Christians, and who was first located at Ihlimiti, about ten miles from Mapumulo. Here he gathered a little church of about twenty-five members; but finding the locality not well suited, as he thought, to become a permanent station, he secured a site on a table-land, to which he removed with the people who had attached themselves to him. To this place he has given the name of Newspaper.

"He is very energetic, and often spends days, and sometimes weeks, among the heathen people in their kraals, teaching them the gospel of Christ. In one of these tours he became acquainted with a cluster of four or five kraals located at the Icupu River on land belonging to a Boer. These people seemed unusually open to receive the teachings of Christ, and he spent several weeks with them, and afterwards paid them successive visits. Through his labors most of the adults became much interested in the truth, and professed to receive it. I spent a most interesting Sunday with them some three years ago. Umbiana was there at the time, and it was a cheering sight to see a little group of twenty or more, cleanly and neatly clad, assemble in a little room to worship the living God, in a country where for many miles around only the grossest darkness broods over the native mind. The people then expressed a wish to remove from the land of the Boer, and I suggested to Umbiana that it might be well for them to go to the Mission Reserve at Table Mountain. He had previously encouraged two of his young men to go to the theological school at Amanzimtote, one of them being his brother Daniel.

"When these young men had completed their three years' course of study, it was arranged that Daniel should be located at Table Mountain, and that the converts from Icupu should also remove there, to be the nucleus of a Christian church. They had not been baptized till we visited them on our recent tour.

"We reached there early on Saturday. We spent the day in conference with the people, in hearing of their religious feelings, and learning the evidence of their

conversion and of their fitness to bear the name of Christ among the heathen. We should have been glad of a longer time for examination; but as the next day was the Sabbath, and as most of the candidates were those who had been converted nearly four years since at Icupu, we thought that so long a trial, and the recommendation of Daniel, supplemented by what we could hear from them during the few hours we were with them, must be taken as satisfactory evidence that they had truly become Christians, and that it was our duty and privilege to baptize them and organize them into a church."

The services of the Sabbath were deeply interesting to our missionary brethren. "In the forenoon a large congregation assembled, many coming from the heathen kraals which are thickly located near the station. Mr. Tyler preached an excellent sermon on taking up the cross and following Christ, to which all gave earnest attention." In speaking of the afternoon service, Mr. Rood proceeds as follows: "Those who were publicly to confess Christ took their seats near to the table upon which were placed the elements of the Lord's Supper. Here they audibly declared their belief in the Scriptures as the Word of God, and in the truths which are taught therein. They proclaimed before the heathen that they had chosen Christ as their Lord and entered into covenant with him and with each other, that unitedly they would labor to advance his kingdom and watch over and help each other in the Christian life. Then successively they knelt down, one by one, and received the baptismal seal. Twenty adults were baptized. Five others who had been members of mission churches in other places, but who have taken up their residence at this place, wished to be included in the organization of the church. After this they presented their children to be baptized, and nineteen received this sacred ordinance. We then united in commemorating the dying love of Christ, and we felt that the scene before us was eminently calculated to awaken in our hearts a remembrance of him and of his 'great love wherewith he had loved us.'"

Next day the missionaries met all the men living on the reserve. "We were gratified," Mr. Rood says, "to learn that the heathen men were very friendly to Daniel and the mission work; especially was this the case with the chief man, whose kraal is only about a stone's throw from Daniel's house. We explained to them the object of our work, encouraged them to attend the religious services, send their children to school, and help the missionary in every way they can. A day-school of more than twenty pupils, taught

by a young man who has been educated at the Amanzimtote Seminary, has been in successful operation for four months, and promises good results."

The next visit was to Newspaper (the reason of this singular designation for a missionary station not being communicated by any of the missionaries.) Mr. Tyler speaks of the location as follows: "The country here is unlike the thorny and hot region of Umkabatini, being a wide and elevated table-land, about thirty miles from the sea, with fertile soil, cool climate, and peculiarly adapted to grazing."

He describes the reception given to the party in the subjoined extract: "The people were expecting us, and the welcome which we received here, as with Umbiana's brother, was hearty. They seemed to be united in their missionary, and we hope they will heed our advice and give him a call to be ordained, and settled over them as their pastor, pledging themselves to contribute according to their ability for his support. I noticed thirty-eight names of members in the church records, but was informed that eight of them had been removed, either by death, or disorderly lives. I was glad to see a chapel in process of erection, which, when completed, will prove substantial and convenient. We spent a Sabbath with Umbiana and his flock, commemorated the Lord's death, and left on Monday morning, feeling that our hearts had been refreshed by what we had seen of the Lord's doings, even if no impetus had been given to the work by our own humble agency."

ESIDUMBINI.

The last station visited was the one which Mr. Tyler occupied for many years. It was with peculiar emotions, of course, that he and his wife (who accompanied him) returned to the scene of their former labors. "Thomas Hawes," he says, "came out to meet us, as we rode towards his house, his countenance beaming with delight. We found a large assembly of heathen as well as Christian natives awaiting our arrival."

"Our special work at Esidumbini was to ascertain whether the people were sufficiently united in Thomas to give him a call to be their pastor, and whether they would assume the responsibility of furnishing at least half his support. To this they responded more satisfactorily than

I feared, knowing that there were some determined opposers. Six heads of families were examined and received into the church, and eleven children were baptized. The communion season was peculiarly solemn and affecting to us, the animated and reflective countenances of the communicants reviving many tender recollections."

Western Turkey Mission.

MR. FARNSWORTH has written from Cesarea, under date of November 28, announcing in general terms that the missionaries at that station are rejoicing "in a good degree of prosperity in all parts of" their "work." He speaks of the signs of encouragement among the sixty-five thousand Greeks residing in his field, with special interest.

But the main object of the letter is to describe a missionary tour of twenty-five days, made in company with Mrs. Farnsworth.

VISIT TO OORGOOP.

"I have only time to speak of some things of interest in the Greek work. You will remember the very severe persecution in Oorgoop last year, the beating of our brethren, the breaking down of doors with axes, the setting fires to some street doors, charging our friends with crimes and proving their charge by false witnesses, etc. We were under the necessity of withdrawing for a time; but the leaven continued to work. A few months ago we sent one of the Greek brethren of Talas to labor there as a bookseller and helper.

"When this helper wished to leave the khan and occupy a dwelling-house, as more convenient for himself, and affording a more appropriate place for a school and for worship, our enemies objected, declaring that it was contrary to their customs to allow such people to reside among them, except in the public khans (the public houses in Turkey), but that if his family should come they would not object. Thus he was compelled to request his wife to join him, and it was our privilege to take her on, and to see them well established in their 'own hired

house.' We have great cause for thanking, not to our enemies, but to God, who brings good out of evil. This helper's wife is a nice Christian woman, and his influence is more than doubled by her presence.

"The change in this place in one year is very great. The man who was the most influential of our enemies last year, is now friendly; and his sons, young men from twenty-five to thirty years old, are bold in advocating our cause, and the preacher secured and kept possession of his house through their influence. The man who was the 'cat's-paw' of the persecutors last year, when asked to present to the government a complaint against the helper, refused, saying, 'The time for such things is past. You have made me bear false witness, and beat men. You are going to —. They (the Protestants) are good, and you are evil. I shall follow you no further. If any one attempts to injure the Protestants, I shall defend them.'

"Our enemies in Oorgoop," Mr. Farnsworth remarks, "made a great mistake when they insisted upon the helper's bringing his family to live with him. They have made another," he adds, "that promises much for the work of evangelizing the Greeks."

PROFITLESS OPPOSITION.

"A few months ago a young man who is a native of a village eighteen miles from Oorgoop returned from Constantinople, where he had lived the last twelve years; and, as Oorgoop is a larger place, he was inclined to accept the invitation of relatives residing there and take up his abode there. When it became known that he was a firm and active Protestant, such an amount of opposition was manifested that he was compelled to relinquish his plan, and to make his home in his own village. He became engaged to the daughter of a rich man in the village, one who cared nothing about the religious principles of his son-in-law, provided he were honest and capable, as he knew our brother to be from acquaintance with him in Constantinople. The Greeks would not perform the marriage ceremony; and, of necessity, on leaving Oorgoop we went to this village, Enége, two of the brethren

from Oorgoop and the helper accompanying us. We found it to be a fine village of about 2,000 inhabitants, of whom one third are Greeks and two thirds are Moslems. We were received and entertained in the most cordial manner; neighbors and friends came in freely; we had an admirable opportunity to scatter the good seed, broadcast, which we and the brethren improved according to our ability. The number present at the marriage ceremony was limited only by the size of the room, and the people were very attentive and perfectly respectful. Our brother, Anastas, who has thus been compelled by our enemies to make his home here, is a member of the Protestant church in Constantinople, a modest, intelligent young man, well versed in the Scriptures, who holds his religious convictions with great firmness. We believe that God has placed him here not only as a means of bringing the knowledge of a pure gospel to the seven or eight hundred Greeks of this place, but also to the many hundreds more residing in other near villages. Look for good news from Enége!"

OTHER PLACES VISITED.

From this point Mr. Farnsworth traveled thirty-six miles to Nigdé. On the way he found that a large number of villages were showing "the marks of the late famine." In one of them, which had formerly about four hundred houses, all Greek, with (say) two thousand occupants, there were scarcely more than two hundred remaining, he was told; and of these only about twenty were in comfortable circumstances.

"A few months ago a young man, in Nigdé, long known to us as one well acquainted with the truth, took a bold and firm stand as a Protestant. He has suffered much persecution from his near relatives and others, but 'none of these things' move him.

"He seems to have obtained already a complete victory. Mrs. F. called on his family, and was treated with the greatest politeness; and on the Sabbath his wife came with him to our meeting, though they had to bring with them a sick child, and that too in a severe rain-storm. She

spent the whole day, and seemed very much interested. In conversation with her missionary sister, she said, 'People may say what they please about my husband. I know he is good; very different from what he used to be. He was impatient, exacting; sometimes he used to beat me. Now he is patient, thoughtful, kind.' Another Greek, long known as convinced of the truth but wavering, encouraged by him, has also taken a firm stand for the gospel. They now urge that we send a Greek to teach the children and preach a pure gospel to the three thousand five hundred Greeks of that part of Nigdé where they reside."

"In returning we spent a night at Nev-Schere, where there is a Greek population of some ten thousand. A young physician that we met, urged us to take measures for the evangelization of the place.

"From Nev-Schere twelve miles more brought us to Oorgoop again. No unfavorable change had taken place in the seventeen days after we left; and our brother and sister felt that they were to be left in the quiet possession of their house, and that no serious opposition would be brought to bear upon their work."

Another item Mr. Farnsworth mentions with special pleasure: "It was our privilege to bring home with us three Greek girls for our boarding-school in Talas. They are bright girls, two of them quite mature, but they have little or no knowledge of books. During our absence a Greek girl from the village of Iteffana, near Talas, had joined the school. Thus we have four Greek girls in our boarding-school. These are the first, with one exceptional case from Talas. Two more in Oorgoop are exceedingly anxious to come. We believe that hereafter we shall be able to find as many Greek candidates for the school as we can accommodate."

In view of the foregoing statements Mr. Farnsworth inquires in conclusion, "Do not all these things show that the set time for the work of reformation among the Greeks has fully come?"

Mahratta Mission — Western India.

LETTER FROM MR. BRUCE.
STREET PREACHING.

UNDER date of November 27, Mr. Bruce gives some account of his recent labors. The

following extract is suggestive, and at the same time encouraging.

“My principal work directly for the heathen during the past season has been street preaching. This has seemed to be the most hopeful method of reaching the masses.

“Every morning, and sometimes also in the evening, I have been with my helpers to some frequented place in Satara; and taking our stand upon one side of the street, we would sing one or two hymns, for the purpose of gathering an audience. The people would gather, sometimes quickly, and sometimes more slowly, and after the singing we would speak in turn to them. Our audiences have numbered from forty to seventy-five, and we have sometimes had as many as a hundred attentive listeners. I think our average number has been about sixty. The audiences have been composed mostly of the middle and lower classes, and we have had large numbers of people from the villages who have come into the city in the early morning, with perhaps a load of wood or grass upon their heads, and

who have thus heard the gospel, perhaps for the first time.

THE FAMINE.

It is well known that the inhabitants of Western India have been suffering from a grievous famine. Mr. Bruce speaks of the calamity as follows:—

“The latter rains have been entirely withheld, and the earlier rains were so late and so scanty, that both the earlier and the later crops are almost a failure. In consequence of this, the prices of grain, etc., are fearfully high, and the poor who have no work cannot buy at present rates. We, therefore, hear most distressing accounts of suffering, from various parts of the country. The want of water is, if possible, a greater calamity than the failure of the crops; and it is a serious question how the cattle can be kept alive. Large numbers in many parts have already perished. Satara is a little one side of the famine district, and it is consequently not as severe here as in Sholapur and Ahmednuggur. Still the prices are higher here than they are even at Ahmednuggur.

MISCELLANY.

GLEANINGS.

THE first Protestant Church in the Turkish Empire was organized at Constantinople in 1846; now there are more than a hundred such churches.

—The British Syrian schools, founded by Mrs. Bowen Thompson sixteen years ago, now have more than 2,000 pupils. Last November they were visited by the Emperor and Empress of Brazil, who expressed their pleasure by a subsequent presentation of their portraits to the schools, with a further donation of four hundred francs.

—There are now 960 missionaries and ordained native pastors in India exclusive of Burmah and Ceylon. The additions to the churches the past four years have been at the rate of 4,000 a year. There are now 116 lady missionaries connected with different women's societies.

—The progress of the gospel in India is shown by the fact that the number of evangelical Christians who use the Tamil language is now 125,000.

—A German writer in the “Allgemeine missions-Zeitschrift” expresses the opinion that missionaries have given too much time and strength to the study of Hindoo mythology and the disclosure of its contradictions. He remarks that many works have been written by missionaries on these subjects so thorough and profound, that they are read by the heathen with the single object of becoming properly informed in their own mythology. There does not seem to be much ground, therefore, for the charge sometimes made against missionaries, that they fail to understand the moral and religious systems of India!

—Education is making great progress in Madagascar. One missionary

writes of examining 238 schools. Three fourths of the expense of all the schools is borne by the people.

— The mission to the Friendly Islands has ceased to be a charge, and has become a contributor to the treasury of the Wesleyan Missionary Society, to the amount of from \$5,000 to \$10,000 a year, — a larger sum of money probably than had ever been seen in the entire group before the introduction of Christianity. The gospel furnishes at once the impulse and the motive to industry and social progress.

NECROLOGY.

EVELYN, daughter of Dr. Berry, aged eight months, died at Kobe, Japan, January 4.

Rev. Seth B. Stone, formerly of the Zulu mission, died at New York city, January 27.

He was born at Madison, Conn., September 30, 1817, graduated at Yale College 1842, Union Seminary, New York, 1850, embarked for his mission October 14, 1850, arrived at Port Natal January 16, 1851.

OFFERINGS FOR THE DEBT.

MAINE.			
Hampden, a friend,	10 00	Olympia, Mrs. H. C. Brown,	4 00—24 00
Thomaston, A. Alden,	2 00—12 00	OHIO.	
VERMONT.		Burton, Miss E. E. Punderson,	4 00
Manchester, A. Hemenway,	10 00	MICHIGAN	
Westford, A. T. B.	5 00—15 00	St. Clair, Mrs. F. Moore,	5 00
MASSACHUSETTS.		IOWA.	
Boston, Miss Wheeler,	10 00	Charles City, Rev. J. Wadhams, add'l,	10 00
Enfield, Edward Smith,	500 00	WISCONSIN.	
Framingham, Plymouth ch. and so.	5 00	Fort Atkinson, J. Lamphear,	5 00
Haverhill, Mrs. A. B. Kimball,	10 00	TURKEY.	
Northampton, Mrs. S. T. Spaulding,	5 00	Constantinople, Rev. Elias Riggs and wife, to const. Rev. EDWARD RIGGS, of Marsovan, and Rev. T. C. TROWBRIDGE, of Aintab, H. M.	100 00
Westfield, Miss E. B. Dickinson,	50 00—580 00	Received for the "Debt" in January, Previously acknowledged (see February "Herald"),	765 00
CONNECTICUT.			7,623 84
Bridgeport, Mrs. A. G. Elliott,	10 00		<u>\$8,388 84</u>
NEW YORK.			
Adams, Mrs. D. R. S. Colton, 18.90 (sent but not received).			
Haverstraw, Mrs. F. A. Pratt,	4 00		
Lansingburgh, Mrs. H. A. Pierce,	1 00		
New York, L. A. Bradley,	15 00		

DONATIONS RECEIVED IN JANUARY.

MAINE.			
Cumberland county.		Waterford, Rev. J. A. Douglass, 20; a mother and daughter, 14;	34 00—36 00
Cape Elizabeth, 1st Cong. ch. and so.	5 00	Washington county.	
Gorham, a friend,	10 00	Dennysville, Cong. ch. and so.	24 00
Lewiston, Rev. and Mrs. G. S. Dickerman, to const. S. O. DICKERMAN, H. M.	100 00	Milltown (St. Stephen), Cong. ch. and so.	134 00—158 00
Portland, State St. ch. and so. (of which 10 from Mrs. S. H. Merrill), 153 73; St. Lawrence St. ch. and so. 3; S. W. Thaxter, 9 81;	166 54	York county.	
South Freeport, Rev. H. Ilsley,	10 00	North Newfield, Susan Marston,	5 00
Yarmouth, 1st Cong. ch. and so.	19 92—311 46	Wells, B. Maxwell,	40 00—45 00
Hancock county.			1,079 84
Deer Isle, S. G. Haskell,	5 00	NEW HAMPSHIRE.	
Kennebec county.		Cheshire co. Conf. of Ch's. Gsorge Kingsbury, Tr.	
Augusta, South Cong. ch. and so.	437 00	Keene, LAURETTA M. BOIES, with other dona., to const. herself H. M., 50;	60 00
Hallowell, South ch., a friend.	10 00—447 00	Emily Robinson, 10;	5 80—65 80
Lincoln and Sagadahoc counties.		Rindge, Cong. ch. and so.	
Bath, Henry E. Palmer,	48 90	Grafton county.	
Waldoboro, O. McDonald,	30—49 20	Bristol, Cong. ch. and so.	3 79
Penobscot county Aux. Soc. E. F. Duran, Tr.		Groton, PARKER BLOOD, with other dona., to const. himself H. M.	50 00
Brewer, 1st Cong. ch. and so.	8 18	Lyme, a friend,	5 00
Piscataquis county.		Piermont, Cong. ch. and so. 10; Mrs. A. D. Marden, 5;	15 00—73 79
Mouson, Rev. K. W. Emerson,	20 00	Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Union Conf. of Churches.		Amherst, Cong. ch. and so.	195 17
Hiram, Cong. ch. and so.	2 00		

Antrim, Mary Clark,	10 00	North Adams, Cong. ch. and so.	46 98
Hillsboro Centre, Rev. John Adams,	10 00	Pittsfield, George L. Edwards, for	
Hollis, Cong. ch. and so.	23 33	Mr. Parmelee's church,	9 00
New Ipswich, Leavitt Lincoln,	10 00	Sheffield, Cong. ch. and so.	4 00—62 98
Temple, Rev. George Goodyear,	2 00	Bristol county.	
Wilton, Rebecca A. Knight,	2 00—252 55	Attleboro, 2d Cong. ch. and so., to	
Merrimac county Aux. Society.		const. THOMAS THOMPSON, II. M.	125 85
Boscawen, Cong. ch. and so.	18 60	Brookfield Ass'n. William Hyde, Tr.	
Concord, South Cong. ch. and so., to		Brookfield, Cong. ch. and so.	120 50
const. JOSEPH A. COCHRAN, II. M.	109 85	Hardwick, Cong. ch. and so.	20 00
Fisherville, Rev. A. William Fiske,	10 00	North Brookfield, 1st Cong. ch. and	
Pembroke, Mrs. MARY W. THOMPSON,		so.	50 00
with other dona., to const. herself		Oakham, Cong. ch. and so.	103 42—293 92
II. M.	50 00	Dukes and Nantucket counties.	
Pittsfield, J. L. Thorndike,	10 00	Nantucket, Mrs. C. P. Fearing,	10 00
Warner, Miss T. F.	1 50—199 95	Essex county.	
Rockingham county.		Andover, "First-fruits,"	1 00
Chester, Cong. ch. and so., to const.		West Andover, Peter Smith,	500 00—501 00
EDMUND SLEEPER, II. M., 105.04;		Essex county, North.	
Emily J. Hazelton, 10;	115 04	Haverhill, Mrs. A. B. Kimball, 10;	
Derry, Cong. ch. and so.	50 00	Harriet F. Welch, 1;	11 00
North Hampton, Cong. ch. and so.		Ipswich, Linebrook ch. and so.	22 00
17 50; E. Gove, 10;	27 50—192 54	Newbury, 1st Cong. ch. and so.	25 00
Strafford county.		West Newbury, 2d Cong. ch. and so.	10 78—63 78
Laconia, Cong. ch. and so.	48 08	Essex co. South Conf. of Ch's. C. M.	
Sullivan county Aux. Soc. N. W.		Richardson, Tr.	
Goddard, Tr.		Beverly, Dane St. ch. and so. m. c.	2 76
Claremont, Cong. ch. and so.	7 50	Lynn, North Cong. ch. and so. 25.01;	
—, a friend,	2 00	Mrs. Austin, 1.20;	26 21—28 97
	842 21	Franklin co. Aux. Soc. William F.	
Legacies.—Pelham, Sarah Church, by Mrs.		Root, Tr.	
T. C. Tyler, Ex'r,	25 68	Charlemont, Cong. ch. and so.	17 00
	867 89	Coleraine, Mrs. P. B. Smith,	40
VERMONT.		Greenfield, 2d Cong. ch. and so.	42 42
Addison county.		Shelburne, Cong. ch. and so.	41 36
Bridport, Cong. ch. and so., add'l,	2 00	Shelburne Falls, Cong. ch. and so.	32 00
Cornwall, Cong. ch. and so.	82 00	Warwick, Cong. ch. and so.	3 50
New Ilaveu, Cong. ch. and so.	13 63—97 63	West Hawley, Rev. J. Eastman, 10;	
Bennington county.		S. Williams, 2; W. Baker, 1; W.	
Manchester, L. II. Hemenway, a new		Baker, 50c.;	13 50
year's gift, 25; A. Hemenway, 10	35 00	—, a friend,	5 00—155 18
Caledonia co. Conf. of Ch's. T. M.		Hampden county, Aux. Soc. Charles	
Howard, Tr.		Marsh, Tr.	
Barnet, Cong. ch. and so.	64 24	Cbicopee, 1st Cong. ch. and so.	
East St. Johnsbury, Cong. ch. and so.	20 00	24.50; 2d Cong. ch. and so. 54 69;	79 19
Norrisville, Mrs. Amos Blanchard,	2 00	East Longmeadow, Cong. ch. and so.	2 00
St. Johnsbury, North Cong. ch. and		Monson, Rev. D. N. Coburn,	10 00
so.	56 58—142 82	South Hadley Falls, 1st Cong. ch.	
Chittenden county.		and so. 53.60 (50.00 in February	
Westford, Cong. ch. and so.	32 00	Herald should have been credited	
Essex county.		to this church),	53 60
Granby and Victory, Cong. ch. and		Springfield, 1st Cong. ch. and so.	
so.	12 00	85.28; Park St. ch. and so. 33.12;	
Guidhall, Friends,	6 00—18 00	John Smith, 500;	623 40
Franklin co. Aux. Soc. C. B. Swift, Tr.		Westfield, Miss M. A. Dickinson,	
St. Albans, 1st Cong. ch. and so.	128 29	100; Mrs. M. E. Richardson, 10;	110 00—878 19
Orange county.		Hampshire county Aux. Society.	
West Newbury, Cong. ch. and so.	33 75	Amherst, 1st Cong. ch. and so.	10 00
Orleans county.		Hadley, 1st Cong. ch. and so.	96 95
Beebe Plain, Mrs. E. A. McPherson,	10 00	Haydenville, Cong. ch. and so.	27 28
Coventry, M. C. Pearson,	5 00	Northampton, 1st Cong. ch. and so.	
Newport, Cong. ch. and so.	5 57	211.55; Edwards ch. and so. 79 83;	
West Charleston, Cong. ch. and so.	15 00—35 57	C. H. L. 100; Rev. II. L. Ed-	
m. c.		wards, 10;	400 93
Rutland county.		West Chesterfield, Mrs. Richard	
Pittsford, Cong. ch. and so.	73 85	Clarke,	5 00—540 16
Wallingford, Cong. ch. and so.	81 00—154 85	Middlesex county.	
Washington county, Aux. Soc. G. W.		Anburndale, Cong. ch. and so.	
Scott, Tr.		851.07, m. c. 43 20;	894 27
Waitsfield, Mrs. Lucy Barnard,	1 00	Framingham, Plymouth ch. and so.	34 01
Windham co. Aux. Soc. C. F. Thomp-		Holliston, Cong. ch. and so.	50 19
son, Tr.		Lowell, John Street ch. and so. 8.99;	
Brattleboro, II.	2 00	High Street ch. and so. 5;	13 99
Windsor co. Aux. Soc. Rev. C. B.		Malden, 1st Cong. ch. and so., in	
Drake and J. Steels, Tr's.		part,	50 00
Springfield, A. Woolson (of wh. 100		Natick, 1st Cong. church, Mrs. S. E.	
for Papal Lands), 450; Mrs. N.		Hammond,	50 00
Mann, 2; Esther P. Proctor, 2;	454 00	Newtonville, Mrs. II. F. Lotbrop,	1 00
Woodstock, Cong. ch. and so.	21 29—478 29	North Reading, Cong. ch. and so.	6 71
	1,159 20	Reading, Old South ch. and so.	48 00
MASSACHUSETTS		Woburn, a friend,	5 00—1,153 17
Barnstable county		Middlesex Union.	
Centreville, Cong. ch. and so.	12 71	Fitchburg, Calv. Cong. ch. and so.	21 00
Orleans, Cong. ch. and so.	50 00	Groton, a friend,	5 00
Wellfleet, Cong. ch. and so.	43 75—111 46	Littleton, Cong. ch. and so. 77.24;	
Berkshire county.		Otis Manning, 100;	177 24
Housatonic, Cong. ch. and so., extra,	3 00	North Leominster, J. S. and E. A.	
		Thurston,	4 00
		Pepperell, Evan. Cong. ch. and so.	3 00
		Tyngsboro, Cong. ch. and so.	11 73—220 97

Norfolk county.	
Braintree, 1st Cong. ch. and so.	45 50
Brookline, E. P., for the Indians,	40 00
Canton, Cong. ch. and so.	13 24
Foxboro, D. Carpenter,	100 00
Franklin, Cong. ch. and so. m. c.	16 05
Randolph, a departed wife,	5 00
Wellesley, Cong. ch. and so.	21 00
Weymouth and Braintree, Union Cong. ch. and so.	76 60—317 39
Old Colony Auxiliary.	
New Bedford, North Cong. ch. and so.	188 82
Plymouth county.	
Cochesett, Mrs. H. W. Leach,	2 00
Hingham, Cong. ch. and so.	15 40—17 40
Suffolk county.	
Boston, Central ch. 2, 117 35; a member of ditto, 50; Old South ch. 1,484.08; Park St. ch. 1,145.18; Mount Vernon ch. 672; Phillips ch. 416; Winthrop ch. (Charlestown), 336.85; First ch. (Charlestown), with other dona., to constitute WILLIAM PERCIE, II. M., 50; Salem and Mariners' ch. 25; Eliot ch. 23.83; Vine St. ch. m. c. 10; Union ch. 5.53; Shawmut ch. (the widow's mite), 5; Central ch. (Jamaica Plain), 2; S. D. Smith (West Roxbury), 500; S. D. S., 82.50; E. E. H., 200; M. S. B., 100; Bennett H. Nash, 30; a lady, 10.61; Cash, 10; A friend, 10; A thank-offering, 10; W. R. C., 1.50; A friend, 1;	
Chelsea, Central ch. and so.	7,278 43
Worcester county North.	32 39—7,310 82
Gardner, A. Bancroft,	10 00
Hubbardston, Amasa G. Davis,	10 00
Templeton, Ladies' collection, 27.75, Geuts' ditto, 6.35, m. c. 7.55; Mrs. Lydia Davis, 5;	46 65—66 65
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Evan. ch. and so., for Papal Lands,	70 16
Holden, Gents' Ass'n, 22.20, Ladies' ditto, 30.80, m. c. 25 18;	78 18
Oxford, 1st Cong. ch. and so.	27 37
Webster, 1st Cong. ch. and so.	24 50
West Rutland, Otis Demond,	10 00
Worcester, Union ch. m. c. 145.02; a friend in Central ch. 30; Mrs. W. Wakefield and son, 1;	176 02—386 23
Worcester co. South Conf. of Chs. William R. Hill, Tr.	
Blackstone, Cong. ch. and so.	33 45
Mendon, A. H. Reed,	3 00
Milford, A. G. Underwood,	20 00
Milbury, Cong. ch. and so.	62 20
Uxbridge, John Williams,	10 00—128 75
	12,566 19
Legacies.—Berkshire Co., Samuel Gates, by John S. Perry, Ex'r, add'l,	
	415 00
Chesterfield, Mrs. Theodamy Burnett, by T. B. Bates, Ex'r,	50 00
Fitchburg, Mrs. Frances C. Hale, by Daniel Messinger, Ex'r,	500 00
Grafton, Eliza A. Burton, in part, by L. K. Leland, Adm'r,	150 00—1,115 00
	13,681 19
RHODE ISLAND.	
Newport, United Cong. ch. and so. (balance for 1876),	145 14
Olneyville, Ezra Gifford,	10 00
Pawtucket, a friend,	10 00
Providence, Anthony B. Arnold, 100; George W. Davison, 20;	120 00—235 14
CONNECTICUT.	
Fairfield county.	
Bethel, Cong. ch. and so. (balance of 1876),	7 88
Bridgeport, J.	1 00
Stamford, T. Davenport,	2 00
Wilton, Cong. ch. and so.	17 00—17 88

Hartford county. E. W. Parsons, Tr.	
Bristol, Friends,	6 00
Broad Brook, Cong. ch. and so.	44 20
Collinsville, Cong. ch. and so. m. c.	7 80
East Hartford, Cong. ch. and so.	64 00
East Hartland, Cong. ch. and so.	5 00
Hartford, South ch. and so. 125; Windsor Avenue ch. and so. 34.55; 1st ch. and so. m. c. 18.27; a friend of missions, 1,000; Mrs. Mary C. Bemis, 125; J. E. Cushman, 10; M. C. W., 5; Rev. A. C. Baldwin, 5; Mrs. L. C. Fitch, 1;	1,323 82
Kensington, Cong. ch. and so. (bal. of 1876),	43 10
New Britain, South Cong. ch. and so.	323 19
Plainville, 250, in Jan. "Herald" under Plainfield, should have been entered from a friend, Plainville.	
Poquonock, Cong. ch. and so, 25.50; — 100;	125 50
South Windsor, 1st Cong. ch. and so., for Papal Lands,	12 60
Thompsonville, Rev. James Ely, Unionville, Cong. ch. and so.	25 00
West Hartford, Cong. ch. and so.	10 00
West Suffield, Cong. ch. and so.	4 85
Wethersfield, Cong. ch. and so., add'l,	6,00—2,021 06
Litchfield county. G. C. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	36 00
New Preston, Cong. ch. and so.	39 00
Norfolk, Cong. ch. and so. to const. F. E. PORTER, Mrs. O. M. GLEASON, Mrs. M. A. CURTIS, Miss SARAH CURTIS, H. B. KNAPP, and A. PHELPS, II. M.	662 20
Roxbury, Mrs. Fanny Perry,	10 00
Salisbury, a friend,	2 00
Sharon, 1st Cong. ch. and so.	140 00
Thomaston, Cong. ch. and so.	42 15
Washington, Cong. ch. and so.	126 70
Watertown, John De Forest,	100 00
Woodbury, 1st Cong. ch. Mrs. E. L. Curtis, 25; Benj. Fabrique, 20;	45 00—1,203 05
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so. add'l,	10 88
Cromwell, Gents' Ass'n, 66.76; Ladies' Ass'n, 49.61; m. c. 6.63; to const. Rev. M. S. DUDLEY, H. M.	123 00
Deep River, II. G. H.	3 00
Killingworth, Cong. ch. m. c. 17.40; Gents' Ass'n, 12.60;	30 00
Middletown, 1st Cong. ch. and so.	20 00
Old Saybrook, Cong. ch. and so. m. c.	18 02—204 90
New Haven county. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so. 30; 3d Cong. ch. and so. 9.70; Mrs. Lucy C. Tuttle, 100; Rev. G. W. Banks, 10;	149 70
New Haven, 1st Ch. 1,210; do. m. c. 8.94; do. J. A. D. 100; North ch. 327.58; do. m. c. 4.42; Lyman Osborn, 10; Mrs. E. A. Noyes, 5; — 25;	1,690 94
North Guilford, Mrs. E. F. Dudley,	5 00
Seymour, C. B. S.	10 00
South Britain, Miss N. P. Mitchell,	10 00
Waterbury, 1st Cong. ch. and so. (bal. of 1876), 186.91; m. c. 13.09,	200 00
West Meriden, E. K. Breckenridge,	9 00—2,074 64
New London county. C. Butler and L. A. Hyde, Tr's.	
Bozrah, Rev. N. S. Hunt and family, Hanover, Cong. ch. and so. with other dona. to const. Rev. M. M. TRACY, II. M.	32 80
Montville, Cong. ch. and so.	54 00
Norwich, 1st ch. and so. m. c. 4.76; 2d ch. and so. m. c. 19.75; Broadway ch. and so. m. c. 3.13;	27 64—134 44
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so. to constitute Mrs. C. M. HOLBROOK, II. M. 117.45; Erastus Talcott, 60;	177 45
Hebron, 1st Cong. ch. and so.	20 25
Mausfield, 2d Cong. ch. and so.	9 60

North Coventry, Ladies' Asso'n, 100; Gents' do. 62; to const. AN- DREW KINGSBURY, II. M.	162 00
Somers, Cong. ch. and so. 40.23; m. c. 36.61; Cong. ch. and so. for 1875, 42.28, one year's interest, 2.53;	121 65
South Coventry, 1st Cong. ch. and so.	64 26
Union, Rev. S. I. Curtiss,	6 00
Vernon, Cong. ch. and so.	64 65—625 86
Windham county.	
Brooklyn, 1st Trin. ch. and so.	50 00
Westford, S. S. Stowell,	5 30
West Killingly, Westfield ch. and so.	217 03
Willimantic, Cong. ch. and so.	63 23—335 61
	6,627 44

<i>Legacies.</i> —Canton, Jasper Bidwell, by W. W. Bidwell, Ex'r,	100 00
Columbia, Lorenzo W. Dewey, by E. D. Dewey, Adm'r, to const. Miss MARY W. DEWEY, and Mrs. A. G. DEWEY, II. M.	200 00
Greenwich, Mrs. Elizabeth R. Webb, by Cornelius Minor, Ex'r,	500 00
Litchfield, Andrew Buell, by Watts H. Brooks, Adm'r,	500 00
Norfolk, O. B. Butler, add'l, by Elizur Dowd, Ex'r,	18 00
West Wusted, Dudley Norton, bal. by J. J. Whiting, Ex'r,	30 00—1,348 00
	7,975 44

NEW YORK.

Arkport, J. P. Case,	2 00
Baiting Hollow, Cong. ch. and so.	8 60
Batavia, Mrs. A. V. S. Fisher,	10 00
Brooklyn, Church of the Pilgrims, 1,015.25; G. H. Shirley, 90 cts.,	1,016 15
Buffalo, Mrs. E. A. K. Birge, for Mr. Parmelee's Church,	25 00
Canandaigua, 1st Cong. ch. and so.	326 67
Catskill, Julia R. Day,	50 00
Chateaugay, Joseph Shaw,	4 00
Chatham Village, Mrs. M. J. Utley,	10 00
Chestertown, Mrs. L. P. Clapp,	1 00
Clarkson, C. M. I.	5 00
Coxsackie, M. Lusk,	5 00
Ellington, Cong. ch. and so.	4 42
Hancock, 1st Cong. ch. and so.	17 00
Harmony, Rev. S. F. Porter,	3 90
Homer, Cong. ch. and so. 407.40; Mrs. D. R. Green, 5;	412 40
Ithaca, 1st Cong. ch. and so.	52 00
Kiantone, Cong. ch. and so.	14 45
Kinderhook, a lady,	5 00
Leeds, I. E. S.	5 00
Little Valley, Cong. ch. and so.	5 00
Meridian, Rev. W. B. Lucas,	1 00
Middletown, S. Ayres,	2 00
New York, Harlcm Cong. ch. and so. 42.81; a friend, through Rev. G. B. Cheever, D. D., 200; a friend, 100;	347 81
Broadway Tabernacle, add'l, 5;	24 75
North Walton, Cong. ch. and so.	3 00
Oneida, Caroline F. Kiug,	79 59
Oswego, Cong. ch. and so.	
Otisco Valley, the late Mrs. Olive S. Frisbie,	21 00
Oxford, Pres. ch.	24 09
Palatine Bridge, Persis Allen,	1 15
Perry Centre, A. Sheldon, 4; Mrs. H. Stratton, 1;	5 00
Prattsburgh, L. Waldo, 10; Mrs. L. Waldo, 10;	20 00
Rondout, Rev. Isaac Clark,	5 00
Sparkill, Mrs. H. E. Decker,	2 00
Spencerport, Cong. ch. and so.	20 10
Tarrytown, a friend,	20 00
Watertown, Miss P. F. Hubbard,	1 00
West Point, Rev. J. Forsyth, D. D.	25 00
Whitney's Point, II. Squire,	2 00
Yonkers, 1st Presb. church,	45 00—2,632 08

<i>Legacies.</i> —Lewis Chichester, by John M. Stearns, Ex'r,	300 00
	2,932 08

NEW JERSEY.

Bricksburg, Pres. church,	6 61
Chester, J. H. Cramer,	50 00
East Orange, Grove St. Cong. ch. and so.	42 45
Spring Valley, "Religious Society,"	5 00
Newark, C. S. Haines, for the Indians, 50; C. S. Flichtner, 3.90;	53 90
Vineland, Rev. W. T. Doubleday,	5 00—162 96

PENNSYLVANIA.

Blairsville, Carrie Hawes,	75
Beaver Meadow, Welsh Cong. ch. and so.	10 00
Hyde Park, Welsh Cong. ch. and so.	27 94
Philadelphia, Miss K. M. Linnard,	30 00
Scranton, W. R. Storrs,	30 00
Van Buren, Penn. Synod's Com. on Missions, Carmichael's C. P. Church,	136 56—235 25

MARYLAND.

Baltimore, 1st Cong. ch. and so.	48 33
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DISTRICT OF COLUMBIA.

Washington, W. H. Campbell, 10; a lady (at Lincoln Hall), 5;	15 00
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MISSISSIPPI.

Salem, Cong. ch. and so.	11 20
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KENTUCKY.

Berea, Cong. ch. and so.	15 32
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OHIO.

Akron, Cong. ch. and so. to constitute Rev. T. E. MONROE, II. M., 141.03; Mrs. Isabel Berry, 5;	146 03
Austinburg, Cong. ch. and so. m. c.	4 00
Belpre, Cong. ch. and so. (balance of 1876).	10 43
Cleveland, Euclid Avenue ch. and so., add'l, 39.21; Rebecca H. Fitch, 10;	49 21
Columbus, a lady,	5 00
Dayton, I. Inskip,	15 00
Delaware, William Bevan,	10 00
Four Corners, Cong. ch. and so.	4 65
Geneva, 1st Cong. ch. and so.	4 40
Hudson, Cong. ch. and so.	20 00
Johnstonville, O. S. Eells,	4 00
Madison, Cen. Cong. ch. and s. sch.	71 63
Marietta, 1st Cong. ch. and so. 120; T. Ridgway, 1;	121 00
Norwalk, E. C. Cooke and wife,	3 00
Oberlin, 1st Cong. ch. and so. 65.22; Rev. George Clark, 5; Mrs. L. G. B. Hills, 2 20;	72 42
Painesville, 1st Cong. ch. and so.	34 93
Richfield, Mrs. S. Townsend,	5 00
Sandusky, M. F. Cowdray,	42 70
Springfield, 1st Cong. ch. and so., for last quarter of 1876, 16.42 (making 70.30 for the year),	16 42
Steuben, Mrs. M. M. Atherton,	4 00
Syracuse, Welsh Cong. ch. and so.	5 00
Tallmadge, 1st Cong. ch. and so.	52 50
Toledo, Mrs. M. A. Harrington,	5 00
Wauseon, Cong. ch. and so.	26 00
West Williamsfield, Cong. ch. and so.	4 00—736 32

<i>Legacies.</i> —Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r,	170 22
	906 54

INDIANA.

Indianapolis, Mayflower ch. and so. 10; Mrs. M. E. Edson, 4.40;	14 40
Terre Haute, S. H. Potter, 25; Mrs. Mary H. Ross, 10;	35 00—49 40

ILLINOIS.

Aurora, a lady,	5 00
Chicago, New England Cong. ch. and so. 23.06; a friend in ditto, 200; 47th St. ch. and so. 6; E. Rathbun, 4;	233 03
Downer's Grove, Cong. ch. and so.	18 29
Duquoin, W. Arms,	2 00
Geneseo, C. Perry,	10 00
Millington, Delia W. Jackson,	1 00
Oak Park, Cong. ch. and so.	24 41

Port Byron, Cong. ch. and so.	2.25; a friend, 2;	4 25
Princeton, Cong. ch. and so.		10 00
Rosemond, Cong. ch. and so.		1 00
Wheaton, 1st Ch. of Christ,		26 50
Woodstock, Cong. ch. and so.		15 50—351 01

Legacies. — Crystal Lake, S. S. Gates, in part, by William D. Gates, Ex'r,	500 00	
		851 01

MICHIGAN.

Canandaigua, Cong. ch. and so.	3 00
Charlotte, Cong. ch. and so.	59 27
Grass Lake, Cong. ch. and so. 5.58; Joseph Swift, 15;	20 58
Greenville, Cong. ch. and so.	45 50
Hillsdale, Mary Smith,	1 00
Leroy, Cong. ch. and so.	12 40
Morenci, Cong. ch. and so.	3 50
Richland, Presb. church,	5 80
Rockford, Rev. E. W. Miller,	3 00
St. Clair, Mrs. F. Moore,	5 00
Walker, Rev. G. A. Pollard,	2 50—161 55

MISSOURI.

Kidder, S. C. Coult,	5 00
St. Louis, 1st Cong. ch. and so.	107 30—112 30

MINNESOTA.

Excelsior, Cong. ch. and so.	5 00
Faribault, Cong. ch. and so.	38 63
Hamilton, Cong. ch. and so.	10 00
Minneapolis, Plymouth ch. and so. 31 43; Friends, 150;	181 43
Northfield, Cong. ch. and so.	37 70
St. Peter, Rev. T. S. Williamson,	2 30—275 11

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Bowen's Prairie, Cong. ch. and so.	10 00
Cherokee, 1st Cong. ch. and so.	14 26
Farmington, Cong. ch. and so.	1 10
Gilman, Cong. ch. and so.	3 22
Hampton, Cong. ch. and so.	1 40
Prairie City, 1st Cong. ch. and so.	13 40—44 33

WISCONSIN.

Beloit, 2d Cong. ch. and so.	27 52
Blake's Prairie, Cong. ch. and so.	13 29
Brodhead, 1st Cong. ch. and so.	6 00
Caledonia, T. Sands,	3 00
Fort Atkinson, Cong. ch. and so. (of which from J. Lamphear, 10),	31 00
Ixonia Centre, Welsh Cong. ch. and so.	5 00
Mazomanie, Cong. ch. and so.	10 00
Menasha, a friend,	15 00
Milwaukee, Spring St. ch. and so.	25 00
Prairie du Chien, Cong. ch. and so.	3 25
Racine, 1st Presb. church,	40 00
Salem, William Munson,	50 00
Sheboygan, Cong. ch. and so.	12 80
Superior, Mrs. I. W. Gates,	5 00
Union Grove, H. D. Adams,	10 00—256 86

KANSAS.

Council Grove, Cong. ch. and so.	5 00
Neosho Falls, S. B. Dyckman,	2 00—7 00

NEBRASKA.

Brownville, Daniel J. Poor,	5 00
Plymouth, Cong. ch. and so.	7 00—12 00

OREGON.

Portland, E. B. Babbitt,	30 00
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CALIFORNIA.

Oakland, 1st Cong. ch. and so. 82.73; S. Richards, with other dona. to constitute Rev. H. Bross, C. W. Cowles, J. D. Sanford, Edward Cotton, B. F. Rehkopf, J. W. Richards, W. S. Richards, and G. W. Hale, H. M., 20);	282 78
Sacramento, 1st Cong. ch. and so.	53 00
San Francisco, 1st Cong. ch. and so.	213 26
Santa Cruz, Cong. ch. and so.	36 21—590 25

COLORADO.

Golden, Sarah E. Gilbert,	5 00
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DAKOTA TERRITORY.

Yankton, Cong. ch. and so.	20 78
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WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker,	1 00
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CANADA.

Province of Quebec. — Montreal, Jube Torrance, 10.67; Edward Evans, 10.68; Mrs. Susan Fisher, 8.54;	29 89
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FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, S. Wells Williams, to const. Rev. M. W. Hunt and Mrs. LAURA A. HUNT, H. M.	570 43
Sandwich Islands, Honolulu, Mrs. C. M. Cooke,	10 65

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From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions, in part,	4,001 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,500 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s. 28 80; Greenville, Cong. s. s. 33; Waterford, Cong. s. s. 6; Yarmouth, 1st Cong. s. s. 3 37;	71 17
NEW HAMPSHIRE. — Hampton Village, Cong. s. s. 40; Wilton, s. s. class of boys, 1;	41 00
VERMONT. — Barnet, Cong. s. s. 40; Burlington, 1st Cong. s. s., for support of Nichols, Erzmong, 100; Holland, Cong. s. s. 7.64; Johnson, 1st Cong. s. s., for school in Marsh, 34; Lower Waterford, Cong. s. s. 11 50;	193 14
MASSACHUSETTS. — Ayer, Mrs. Rolf's s. s. class, for Mr. Farnsworth's use, 5; Billerica, Emily and Charles, 2; Brookline, Harvard ch. s. s., for mis. sch. in care of Rev. R. A. Hume, Ahmednugur, 40; Fitchburg, Calv. Cong. s. s., for use of Rev. M. P. Parmelee, 81.63; Ipswich, 1st Cong. s. s. 15; Newburyport, Kittle's new year's offering, "to buy Bibles for the poor heathen," 2; New Bedford, Pacific Un. s. s. 6.43; Peabody, South Cong. s. s., to const. SARAH J. SMITH, H. M., 80; Westfield, Miss F. A. Chadwick, for support of a boy at Ahmednugur, 25;	261 08
RHODE ISLAND. — Little Compton, Cong. s. s., for Fort Berthold, 12.50; Providence, Pilgrim s. s. class 34, 20;	32 50
CONNECTICUT. — Bolton, Cong. s. s. 5.50; Greenville, Cong. s. s. 16.55; North Coventry, Cong. s. s. 15;	37 05
NEW YORK. — Honeoye, Cong. s. s. 15; New York, Olivet Chapel, Boy's Prayer-meeting, for Turkey, 7.39; Spencerport, Cong. s. s. 28.20; Smyrna, s. s. mis. soc., to const. Rev. C. C. JOHNSON, H. M. (40 for a scholar in Harport), 50; Troy, Mary F. and Margaret Cushman's "new year's gifts to the Lord," 20s.;	100 79
PENNSYLVANIA. — Gouldtown, Cong. s. s.	1 00
NEW JERSEY. — Sprigg Valley, s. s. of "Religious Society,"	15 00
OHIO. — Hudson, Mrs. Chapman's s. s. class,	5 00
ILLINOIS. — Princeton, Cong. s. s. 2.20; Roseville, Cong. s. s., for support of "Golden Rock," Foochow, 43 50;	50 70
IOWA. — College Springs, Cong. s. s.	5 00
MISSOURI. — Palmyra, Cong. s. s.	2 50
Donations received in January,	\$35,241 02
" for the Debt, in January,	765 00
	\$35,426 02
Legacies received in January,	3,453 90
	\$39,434 92

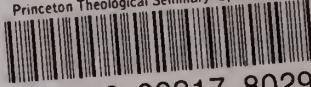
Total, from Sept. 1st, 1876, to January 31st, 1877, \$146,988 46

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